

THE MISSIONARY HERALD.

VOL. LXV.—NOVEMBER, 1869.—No. XI.

ANNUAL MEETING OF THE BOARD.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS held its sixtieth Annual Meeting at Pittsburgh, Pennsylvania, in the meeting-house of the Third Presbyterian Church, commencing on Tuesday, October 5th, at 3 o'clock, P. M., and closing Friday, October 8th, at 11 o'clock, A. M.¹

CORPORATE MEMBERS PRESENT.

Maine.

George E. Adams, D. D., Brunswick.

New Hampshire.

John K. Young, D. D., Hopkinton.

Hon. William Haile, Hinsdale.

Alvan Tobey, D. D., Durham.

Vermont.

Thaddeus Fairbanks, Esq., St. Johnsbury.

Hon. John B. Page, Rutland.

Massachusetts.

Rufus Anderson, D. D., LL. D., Roxbury.

Charles Stoddard, Esq., Boston.

Mark Hopkins, D. D., LL. D., Williamstown.

Ebenezer Alden, M. D., Randolph.

Rev. Selah B. Treat, Boston.

Henry B. Hooker, D. D., Boston.

Hon. Linus Child, Boston.

John Todd, D. D., Pittsfield.

Seth Sweetser, D. D., Worcester.

William A. Stearns, D. D., LL. D., Amherst.

Nathaniel George Clark, D. D., Boston.

Langdon S. Ward, Esq., Boston.

Rev. John O. Means, Roxbury.

Richard Borden, Esq., Fall River.

Samuel M. Lane, Esq., Southbridge.

Joshua W. Wellman, D. D., Newton.

Rhode Island.

Hon. Amos C. Barstow, Providence.

Constantine Blodgett, D. D., Pawtucket.

Connecticut.

Gen. William Williams, Norwich.

Hon. William A. Buckingham, Norwich.

Rev. William W. Davenport, Hartford.

Henry P. Haven, Esq., New London.

New York.

Walter S. Griffith, Esq., Brooklyn.

George W. Wood, D. D., New York City.

Hon. William E. Dodge, " " "

Jonathan B. Condit, D. D., Auburn.

¹ To prevent possible misapprehension, it may be well to state, that the Minutes of the meeting are not printed here, as kept from day to day by the Recording Secretary; but an account of the meeting and of the business transacted, designed to be sufficiently full, made up from the Minutes and from papers presented, and arranged not in the order of time, but topically, for more convenient reference.

John G. Atterbury, D. D., New York City.
 Zebulon S. Ely, Esq., New York City.
 Sherman B. Canfield, D. D., Syracuse.
 Louis Chapin, Esq., Rochester.
 Henry M. Storrs, D. D., Brooklyn.

New Jersey.

Jonathan F. Stearns, D. D., Newark.
 Aaron Carter, Esq., Orange.

Pennsylvania.

Rev. Albert Barnes, Philadelphia.
 James W. Weir, Esq., Harrisburgh.
 Samuel Small, Esq., York.

Ohio.

Samuel C. Aiken, D. D., Cleveland.
 Douglass Putnam, Esq., Harmar.
 Henry L. Hitchcock, D. D., Hudson.
 Samuel Wolcott, D. D., Cleveland.
 Israel W. Andrews, D. D., Marietta.
 Hon. Chauncey N. Olds, Columbus.

Indiana.

Joseph F. Tuttle, D. D., Crawfordsville.

Illinois.

Robert W. Patterson, D. D., Chicago.
 Samuel C. Bartlett, D. D., "
 Devillo R. Holt, Esq., Lake Forest.

Michigan.

Hon. Charles Noble, Monroe.
 Rev. Philo R. Hurd, Romeo.

Iowa.

Alden B. Robbins, D. D., Muscatine.
 Hon. John G. Foote, Burlington.

MALE HONORARY MEMBERS PRESENT.

Maine.

Rev. William Warren, Gorham.
 John W. Danielson, Lewiston.
 Rev. S. Goodrich, Wells.
 " George E. Street, Wiscasset.

New Hampshire.

John T. Thorn, Concord.

Vermont.

Philip Edgerton, Rutland.
 Rev. E. H. Byington, Windsor.

Massachusetts.

George H. Tilton, Amherst.
 Rev. J. E. Woodbridge, Auburndale.

Rev. Calvin Cutler, Auburndale.

" I. R. Worcester, "
 Daniel T. Coit, M. D., Boston.
 E. K. Alden, D. D., "
 E. B. Webb, D. D., "
 Samuel C. Wilkins, "
 J. Russell Bradford, "
 C. N. Richardson, "
 J. W. Davis, "
 Gardner Edmonds, "
 Rev. C. H. Williams, "
 Charles Hutchins, "
 Rev. Edward Abbott, Cambridgeport.
 Ira Cheever, Chelsea.
 Rev. E. B. Clark, Chicopee.
 " De Witt S. Clark, Clinton.
 Nathan Durfee, M. D., Fall River.
 Rev. A. H. Coolidge, Leicester.
 " Ed. G. Porter, Lexington.
 E. W. Noyes, Newton.
 Rev. Ebenezer Burgess, Newton Centre.
 " Joseph B. Clark, Newtonville.
 " F. V. Tenney, Saugus Centre.
 " J. P. Terry, South Weymouth.
 " E. W. Noble, Truro.
 " Charles R. Bliss, Wakefield.

Rhode Island.

Rev. C. P. Osborne, Bristol.
 " Edward D. Bartlett, Providence.

Connecticut.

Col. Philo Bevin, East Hampton.
 S. R. Holmes, Hadlyme.
 Rev. Joseph H. Twitchell, Hartford.
 George W. Root, "
 Rev. Lavalette Perrin, New Britain.
 Elial T. Foote, M. D., New Haven.
 Rev. G. B. Willcox, New London.
 Thomas P. Field, D. D., "
 Rev. C. F. Muzzy, Norwich.
 A. W. Huntington, "
 Rev. Clark Carter, Rockville.
 " A. S. Fiske, "
 J. N. Stickney, "

New York.

Horace Stillman, Buffalo.
 Jason Sexton, "
 I. N. Sprague, D. D., Geneseo.
 Rev. A. S. Freeman, Haverstraw.
 Thomas Wickes, D. D., Jamestown.
 Rev. Calvin Chapman, Mannsville.
 " William H. Ward, New York City
 " J. P. Lestrade, " " "
 " O. B. Bidwell, " " "

Charles P. Bush, D. D., Rochester.
Rev. W. P. Barker, South Wales.

New Jersey.

Rev. D. Oliphant, East Orange.
" E. L. Boing, " "

Pennsylvania.

Isaac R. Reeder, Edinboro'.
Rev. Charles C. Kimball, Erie.
T. H. Robinson, D. D., Harrisburgh.
Frederick Kelker, "
Rev. D. K. Turner, Hartsville.
" J. E. Long, Hublersburg.
William H. Jessup, Montrose.
Rev. George R. Kellogg, Philadelphia.
" John McLeod, "
Daniel March, D. D., "
David Malin, D. D., "
Rev. John W. Dulles, "
" S. H. Shepley, "
" Burdett Hart, "
" Thomas J. Shepherd, "
Horatio B. Lincoln, "
Rev. F. A. Noble, Pittsburgh.
William A. Herron, "
John Wright, "
Richard Edwards, "
William Thaw, "
Rev. Asahel L. Clark, Scranton.
J. B. Bittinger, D. D., Sewickly.
Rev. William Johns, Spartansburg.

Maryland.

Rev. Edwin Johnson, Baltimore.

Ohio.

Rev. J. A. Bates, Belpree.
" Hubbard Lawrence, Brecksville.
" W. D. Rosseter, Cincinnati.
" B. W. Chidlaw, "
" H. A. Tracy, "
E. D. Morris, D. D., "
Solon L. Severance, Cleveland.
L. F. Mellen, "
Rev. R. H. Leonard, Collamer.
" John F. Kendall, Columbus.
John Irwin, Coshocton.
Rev. S. P. Hildreth, Dresden.
J. S. Mercer, Elyria.
Rev. George Darling, Hudson.
Isaac Taylor, "
Rev. A. R. Clark, Huntington.
" H. B. Eldred, Kinsman.
Thomas Kinsman, "

Rev. J. E. Twitchell, Mansfield.
" Henry W. Ballantine, Marietta.
George L. Weed, M. D., "
Rev. C. N. Pond, Medina.
J. H. Fairchild, D. D., Oberlin.
Benjamin B. Gaylord, Portsmouth.
Rev. John G. Hall, Ravenna.
" J. A. McKinstry, Richfield.
" D. E. Bierce, Ripley.
" William F. Millikan, Rome.
" Charles C. Beatty, Steubenville.
" S. W. Segur, Tallmadge.
" Robert Page, West Farmington.
James Shaw, D. D., Windham.
Rev. William Potter, "
" Hugh C. McBride, Zanesville.

Indiana.

Rev. C. W. Wallace, Delphi.
" Amos Jones, "
" E. H. Post, Logansport.
" William M. Cheever, Terre Haute.
" W. J. Essick, Wabash.

Illinois.

Charles Chandler, M. D., Chandleville.
E. P. Goodwin, D. D., Chicago.
Rev. S. J. Humphrey, "
" L. T. Chamberlain, "
" James H. Taylor, Lake Forest.
" George P. Folsom, "
George H. Holt, "

Michigan.

Rev. A. T. Pierson, Detroit.
H. E. Baker, "
Rev. Oliver S. Dean, Kalamazoo.

Iowa.

William Salter, D. D., Burlington.

Georgia.

John Stoddard, Savannah.

Foreign Lands.

S. C. Damon, D. D., Sandwich Islands.

Missionaries.

Rev. Albert Bushnell, Gaboon Mission.
" Hyman A. Wilder, Zulu Mission.
" J. Y. Leonard, Western Turkey.
" O. P. Allen, Eastern Turkey.
" John Rendall, Madura Mission.
" C. T. White, " "
" James Quick, Ceylon.
" E. P. Hastings, "
" Henry Blodget, North China Mission.

ORGANIZATION.

Dr. Mark Hopkins, President of the Board, called the meeting to order at the appointed time, and Dr. I. N. Sprague, of Geneseo, N. Y., led in prayer. Rev. Wm. M. Cheever, of Terre Haute, Indiana, was chosen Assistant Recording Secretary, and the material portions of the minutes of the last annual meeting were read.

Secretary Treat read the Report on the Home Department, which was followed by a special service of thanksgiving, remarks being made by Mr. Treat, and Dr. H. B. Hooker leading in prayer. An abstract of the Report on the various missions was read by Secretaries Wood and Clark.

The following committees were appointed: —

Committee of Arrangements. Rev. F. A. Noble, Dr. George W. Wood, Rev. A. S. Fiske, Rev. S. J. Humphrey, and Rev. W. J. Essick.

Committee on Nominations. Dr. Israel W. Andrews, Hon. H. P. Haven, Dr. Chas. P. Bush.

Business Committee. Hon. William Haile, Dr. George E. Adams, Rev. Philo R. Hurd, William H. Jessup and J. N. Stickney, Esquires.

The Treasurer presented his Report, duly audited.

On Wednesday forenoon, the Committee of Nomination recommended the appointment of the following committees, and they were appointed: —

On the Treasurer's Report. Hon. Wm. A. Buckingham, Douglas Putnam, Esq., Thaddeus Fairbanks, Esq., James W. Weir, Esq., and Richard Edwards, Esq.

On the Home Department. J. F. Stearns, D. D., Gen. William Williams, Alvan Toby, D. D., Gen. S. L. Brown, and James Shaw, D. D.

On the African Missions. James H. Fairchild, D. D., Aaron Carter, Esq., Rev. Charles C. Kimball, Horace Stillman, Esq., and Rev. E. B. Clark.

On the Mission to Western Turkey. A. B. Robbins, D. D., David Malin, D. D., Rev. James H. Taylor, Geo. W. Root, Esq., and Rev. R. H. Leonard.

On the Missions to Central and Eastern Turkey. T. H. Robinson, D. D., Rev. D. Oliphant, Rev. Ansel R. Clark, Rev. S. P. Hildreth, and S. R. Holmes, Esq.

On the Missions to Syria and Greece. E. B. Webb, D. D., C. C. Coffin, Esq., Rev. Geo. W. Phillips, Rev. A. T. Pierson, and Rev. E. O. Bartlett.

On the Nestorian Mission. C. Blodgett, D. D., Rev. J. F. Kendall, Hon. John G. Foote, Rev. E. W. Noble, and Rev. W. W. Davenport.

On the Mahratta Mission. Daniel March, D. D., I. N. Sprague, D. D., J. B. Bittinger, D. D., Elial T. Foote, M. D., and Charles Chandler, M. D.

On the Madura Mission. J. W. Wellman, D. D., Hon. Richard Borden, D. R. Holt, Esq., Rev. B. W. Chidlaw, J. F. Tuttle, D. D., and Rev. Hubbard Lawrence.

On the Ceylon Mission. E. P. Goodwin, D. D., Nathan Durfee, M. D., Lavalette Perrin, D. D., W. D. Walcott, Esq., and Rev. W. D. Rosseter.

On the China Missions. Hon. John B. Page, J. G. Atterbury, D. D., Rev. G. B. Willcox, Rev. John McLeod, and Rev. James A. Bates.

On the Sandwich Islands and Micronesia Missions. Thomas Wickes, D. D., Samuel C. Damon, D. D., Hon. Charles Noble, Ebenezer Alden, M. D., and John W. Danielson, Esq.

On the Missions to North American Indians. Hon. Wm. E. Dodge, Samuel Wolcott, D. D., John Stoddard, Esq., Zebulon S. Ely, Esq., and Rev. George P. Folsom.

On Officers of the Board. Louis Chapin, Esq., Hon. Richard Borden, Henry B. Hooker, D. D., T. P. Field, D. D., and H. L. Hitchcock, D. D.

On Place of Meeting and Preacher. Walter S. Griffith, Esq., Henry M. Storrs, D. D., S. B. Canfield, D. D., Samuel Small, Esq., and Charles P. Bush, D. D.

These committees reported at different times in the progress of the meeting, those to whom portions of the Annual Report had been referred recommending that the several portions referred to them respectively be accepted and published, as usual.

TREASURER'S ACCOUNTS.

The Committee to whom the Treasurer's report was referred state, —

That a sub-committee of the Prudential Committee has made monthly examinations of the Treasurer's accounts and find them fully authenticated by proper vouchers; that they have been kept in such a manner as to be clearly understood, and have been examined and certified as correct, by auditors appointed by the Board; and that the permanent funds appear to be safely invested in property of more value now than its original cost. We take great satisfaction in expressing our confidence that a watchful care has been exercised in the preservation and disbursement of the funds committed to the care of the Prudential Committee, and in the accuracy of the accounts of the Treasurer.

HOME DEPARTMENT.

The Committee on the Home Department remark, —

The Committee find nothing which, in their judgment, requires the special action of the Board at the present time, yet one or two points seem to them to deserve at least a passing notice. They have observed, with much satisfaction, the unusually large number of female assistants who, in the capacity of teachers, have been sent to the various missionary fields during the past year. They would submit for the consideration of the Board the utility of not only continuing but greatly increasing, as circumstance may permit, this most valuable auxiliary in the work of missions. It is believed that a very considerable number of our best trained teachers, now employed or seeking employment in their own country, the graduates of our excellent normal schools and female seminaries, largely imbued with the Christian spirit and emulous of the widest usefulness in the Master's service, might easily be induced — if it were understood that provision was made for their employment under the direction of the Board and its missions, in the domestic shelter and with the assurance of the protection and sympathy of missionary families — to give their warm affections and eminent abilities to this cause.

In this connection the Committee would recognize, with special pleasure and hopefulness, the continued progress of the two organizations of Christian women having in view the elevation and improvement of their own sex in different parts of the missionary field, commending them to the sympathy and prayers of all who love and have confidence in the missionary work.

In regard to the receipts of the Board, they have shared largely in the grateful pleasure awakened by the late happy escape from pecuniary embarrassment, through the liberal contributions made during the last few months of the financial year, and more particularly through the large sums accruing from legacies, which seemed as if specially provided, by a far-seeing Providence, to meet the particular emergency. The deficiencies of the living have thus been supplied by the dying remembrances of the sainted dead; a fact which seems but to manifest the wisdom, not of deferring to the dying hour the liberality which should be chiefly active in the midst of life, but of continuing to the last to keep in mind the cause of Christian beneficence, by giving it its due share in the final disposal of what no longer requires to be reserved either for the uses of business or to meet future contingencies. In order to equalize the benefit when the sums so appropriated are large, the Committee would suggest, for the consideration of donors, the propriety of providing for their payment into the treasury, not all at once, which might create a temporary surplus endangering a future deficiency, but in annual instalments, as in the case of the munificent bequest which, for several years past, has helped to make up the disposable income of the Board, from the estate of the late Anson G. Phelps.

Nor would they omit to concur heartily in the pleasure expressed in the Report in acknowledging the valuable services of returned missionaries, in promoting the interests of the Board, and in awakening increased interest and imparting new knowledge among the churches at home, in relation to the missionary work. Their temporary sojourn in this country, however much to be regretted in relation to their work abroad, except for urgent reasons, has been a benediction to the church. And when they have been compelled, in the Providence of God, to remain permanently at home, their influence has not been, we think need not be, wholly lost to the cause to which they have devoted their lives. This class of our faithful fellow-laborers deserve the deepest sympathy and the most tender and affectionate regard. The disabled missionary, and the afflicted widow of the deceased missionary,

will, we trust, never be allowed to feel, in addition to the pain of quitting their chosen work, the sense of loneliness and forgotten services, in a land of churches sincerely engaged in the cause dearest of all others to their hearts.

THE MISSIONS.

The Committee on the African mission say,—

The veterans who occupy the Gaboon have continued the work with all fidelity, always hopeful, but with increasing difficulties and embarrassments. The growing foreign influence has tended to the demoralization, and even to the extermination of the tribes on the coast, to which the labors of the mission have been directed; and their places have been occupied by a more powerful tribe from the interior, which must apparently fall under the same depressing influences. Under the multiplied temptations and diversions, it has been impossible to secure and retain suitable native helpers, and the out-stations have suffered in consequence.

An unusual tendency, on the part of the native converts, to relapse into heathenism, has been recently developed, and considerable numbers have been cut off from church connection. But during the present year the hearts of the missionaries have been cheered by more hopeful indications. Of the two missionaries employed, one, with his wife, has recently returned to this country to recruit, after twenty-six years of labor there. The other has been in the field twenty-eight years, and must soon be relieved. It is manifest that reinforcements must soon be sent if the mission is to be sustained in its former vigor.

The Zulu Mission, in South Africa, has been carried on during the year with the usual energy and success. The work there has been very satisfactory from the beginning, and yet heathenism yields slowly to the gospel light. Polygamists resist the truth, and the missionaries have little hope that they will, in any considerable numbers, be permanently reformed. Their hope is in the young.

Indications of a tendency to relapse, similar to those in the Gaboon mission, have been observed of late, and the missionaries speak of a "sifting of the churches" as portended. Much satisfaction is expressed in the schools of the mission. These are, a high school for boys, which has been in operation for some years, and a similar school for girls, which has been opened within the present year, with seventeen common schools. These schools promise good results in the training of native helpers, and as an elevating influence upon the social condition of the people. The effect is already marked. The knowledge of the truth is already extending beyond the direct influence of the mission.

The Committee would suggest, that there is danger that the wants of Africa may be overlooked by the churches of our land, in the presence of more inviting and apparently more pressing calls from other fields.

The Committee on the Western Turkey mission use the following language, referring first to the general work among the Armenians, in connection with the three Turkey missions:—

Your committee are impressed with a sense of the magnitude of the field among the three millions of Armenians, confided, in the providence of God, and by the tacit consent of other missionary societies, almost exclusively to the American Board. The forty-six missionaries, the many native pastors, the twenty unmarried women laboring among their own sex, have our earnest sympathy, in the great responsibilities resting upon them.

The progress—in additions to the churches, in the Sabbath-schools, in systematic and generous support of Christian ordinances, and in benevolent giving—(averaging, for these two causes, five dollars per year to each church member, and amounting to \$15,000 in gold), and thus the advance, under the influence of *paying and giving*, towards entire self-support—is exceedingly encouraging. We rejoice also in the wisdom and zeal and success with which our missionaries inculcate self-denial in reference to entering upon the ministerial work by the native pastors; and also active effort, on the part of the *members* of the churches, in the Lord's cause; and the consequent advance in the number and efficiency of the out-stations.

That feature in the establishment of the theological seminaries for young men, which associates with them a boarding school for young women, commends itself to your committee as in advance of our own practice, and, under the circumstances, peculiarly necessary.

Among the literary labors, we notice with interest the preparation of an Armenian hymn-

book, and the great work of revising and making uniform the three different translations of the Bible, now existing in Turkey.

In reference, more particularly, to the part of the field called the mission to Western Turkey, your committee sympathize, from their personal experience or observation in our own land, in the great difficulty of overcoming the temptation to engage in callings other than the ministry, more remunerative in a pecuniary sense; and feel assured that nothing but a fresh outpouring of the Holy Spirit, leading to a new and self-denying consecration of the ministers and churches to the service of Christ, and of their fellows for his sake, can overcome that difficulty.

Robert College (the corner-stone of the new edifice for which was laid during the present year, near Constantinople), with its eighty students of different nationalities, — though not under the control of the Board and thus not strictly *missionary* in its character, — promises to be a *Christian* college, the influence of which will soon reach far beyond the limits of the Turkish Empire.

Each of the eleven stations and forty-six out-stations (increased from thirty-eight last year), have enough, either in the hindrances, or success, or self-denying effort, or simple faith in God, manifested in them, to interest any Christian entering heartily into the great work of bringing the world home to God.

The Committee on the missions to Central and Eastern Turkey reported: —

The faithful and self-denying missionaries of this field merit the highest confidence of the American churches. The results of their labors during the past year are highly gratifying. This field of labor has well been deemed one of the most important under the care of the Board, and has been a special favorite to the hearts of many in the churches at home. The experiments which have been in progress there are watched with peculiar interest by a large part of the constituency of this Board.

We would call especial attention to the following points of marked interest in the work of these missions: —

I. The continued and remarkable success of our brethren in this field in raising up, through the agency of their seminaries and theological schools, a native ministry, whose labors, sacrifices, and zeal in the gospel, may well be a model to the ministry of our more favored Christian lands.

II. The success that has attended their efforts to establish self-supporting and vigorous churches throughout the field, and to develop among their members an earnest and primitive type of Christianity. These churches, in their habits of self-denial and sacrifice for Christ, in their abundant labors for their unchristianized brethren around them, and in their spirit of benevolence, are examples to the wealthier and more intelligent Christianity of America.

III. Permit us also to add, that we deem the additions to the "Literature of Missions," made by our brethren of this field during the past few years, to be worthy of the special commendation of this Board. Wherever these interesting volumes have been read in our churches at home, a new and deeper interest has been awakened in the foreign work. We regard it of peculiar importance to the success of the Board in our own land, that this literature from our mission fields should be widely circulated throughout our churches. Nothing but a personal familiarity with the fields where our brethren are laboring, and with their trials and successes, will avail to maintain and augment a missionary spirit in the churches at home.

In brief, the evidences of the favor of God upon these fields multiply from year to year, and are of the most cheering nature. The history of our missions from year to year must be made familiar to the mind of the church. The number of additions to the native churches, the marked advance in contributions to various objects of benevolence, the large increase in the number of laborers, the number of new stations opened, the successful development of the native element in the ministry and the churches, the large number of young men who are offering themselves to the work of the ministry, the zeal and efficiency of our female missionaries from this land, and through their instrumentality of the native Christian women, and the enlarged foundations laid for future effort, call for increased confidence in the missions, and greatly augmented faith and gratitude toward God.

The Committee on Syria and Greece, say: —

The mission in Syria seems peculiarly sacred, by reason of its proximity to the scenes hallowed by the Saviour's cradle and cross, footsteps and prayers, tears and blood. The

leading event of the year past is the organization of a Theological Seminary, for the training of a native ministry. This, together with the Syrian College, the female seminary at Beirut, and the female school at Sidon, constitutes, for the hundred and fifty millions of people speaking the Arabic language, a radiating center of spiritual light and life. This Syrian College we commend for special prayer. Among its able corps of instructors is numbered the son of the beloved Vice-President and earnest supporter of the Board; and its seventy students bring it into competition with some of our American colleges. It is an interesting thought, that to the very land over which the day-star of our Salvation first arose, we are now carrying the blessings of a Christian education!

When we consider the present prosperity of the churches, — one of which, devoting fourteen hundred dollars in gold to benevolent ends, during the year, may well provoke to emulation some of our American churches, — when we think how a sanctified press is furnishing a Christian literature to Druzes, Maronites, and Moslems, and remember what ample facilities are even now afforded for both secular and Biblical learning, we are constrained to bless God that the brightest day of the Syrian Mission has now dawned, and with renewed faith to devise more liberal things.

In resigning the mission in Greece to the care of the American and Foreign Christian Union, we cannot but express our sorrow at the loss of Dr. Jonas King. His scholarship was only equaled by his piety, and he went to his rest not only conscious of having done his duty, but of having won the respect of both his persecutors and his prosecutors.

Dr. Kalopothakes is a man of eminent intellectual ability and true Spartan bravery, a worthy representative of the Greeks in their better days. His piety is earnest and childlike, and he is devoted to doing good, both through his personal influence and the paper he conducts. He, alone, affords sufficient proof that not in vain were the labors of that venerable departed missionary, who in these latter days proclaimed the same tidings that Paul announced on Mars Hill, and whose memory must ever stand prominent in the history of Athenian missions, somewhat as the Parthenon towers among the relics of Athenian art and material splendor.

The Committee on the Nestorian mission remark: —

The general progress of the mission, as it appears in the statistics of the churches, and in the annual letter of the mission, calls for gratitude and praise at this annual meeting. At the same time, the return of female assistants to this country, for sufficient reasons, and the declining health and strength of the venerated father of the mission, Rev. Dr. Perkins, necessitating his laying off his armor of missionary service, awaken deep regrets, and challenge submission to the Divine Providence that has already removed to the higher sphere of service such honored men as Stoddard and his fellow-servants, and such honored women as Miss Fiske, who, being dead, speaks so stirringly to Christian hearts, and so to the honor of the grace of God in Christ Jesus, in her published memorial.

The change in the name of this mission, to that of the "Mission to Persia," we trust will prove truly prophetic of enlarged endeavors, speedily to be made, to evangelize the mingled peoples of that ancient land.

The Committee on the Mahratta mission state: —

We sympathize deeply with the members of the mission in their gratitude to God for the progress which they have made in their work during the past year. They report a net increase of thirty-six in membership, and a very decisive advance in the important matter of self-support. Many individuals, and in some instances whole churches, have pledged themselves to give a tenth of their income for the support of their pastors. This movement is urged forward with great earnestness and constancy by the devout and influential among the native Christians; and it proves to be the means of the greater grace to the people, from the fact that they can give only out of great poverty and at the cost of great self-denial. The appeals which they make to encourage each other in this work are drawn from the constraining influence of the love of Christ, and their addresses on public occasions are characterized as earnest, powerful, tender, and affectionate to the utmost degree.

Thirteen of the twenty-three churches are now under the care of native pastors, and these men perform their work with a diligence and an efficiency which deserve the highest commendation. One catechist, in particular, is described as laboring with so much meekness, patience, gentleness, and perseverance in bringing individuals to the knowledge of the truth, that our hearts have burned within us with the desire that we might see more such labor-

ers for Christ in the churches at home. It is most gratifying that our brethren in the hard places of the missionary field are receiving so much assistance from native teachers, and that they feel warranted in relying upon such help more and more, from year to year.

Renewed attention has been given during the past year to the unhappy condition of native women in India. For some time, special efforts have been made in their behalf by other organizations, and now the Woman's Board of Missions, acting in connection with the American Board, have undertaken to support Bible women within the bounds of this mission. Two have been already selected for the work, and it is hoped that this is only the beginning of greater and better things in this most important branch of missionary labor.

Our brethren in this field are full of faith and courage. They neither complain nor despond. The last year has been one of progress, and they hope for better things in the future. But they all have double work to do, and not one of their central stations has been more than half manned for years, while four important stations are in charge of missionaries who reside at a distance, and who have more than they can do on their own ground. And so this Mahratta mission must close its annual report with the supplicating cry which is lifted up by our missionary brethren in all heathen lands, "Come over and help us."

The Committee on the Madura mission say:—

The report on this mission seems to your Committee very favorable. They would specially commend the effort made to raise the standard of Christian benevolence, and to stimulate the churches to become, as far as possible, self-sustaining. They are also gratified to notice that so much attention has been given to the proper training of Christian men and women, from among the natives, for the various departments of Christian work.

The Committee on the Ceylon mission say:—

We have been very deeply interested in the details as to the whole management of this field, and the evident proofs of the Master's blessing attending the labors put forth; and specially impressed with the thoroughness of the organization under which the field has been worked. As respects the establishment and conduct of schools; the system under which native pastors and assistants are trained and employed; the use of opportunities on the Sabbath and on week-days for reaching the people by the preaching of the Word; Mothers' and Youths' Associations; methods of personal visitation; and schemes of beneficence, there seems to be nothing lacking. And the Committee are sure that very many of the churches at home would greatly increase their efficiency by taking for a model the plan of the Mission Churches in Ceylon.

The church at Chavagacherry has been so weakened by the absence of missionaries, and by the infirmities of others, that it would appear desirable, if the way were clear, that at an early day such important interests should have the supervision of a resident missionary. But the great want of the field, by the witness of all the laborers, is prayer. And while we render devout thanks to God for what has been accomplished in the past, we bespeak for these missionary brethren and their native helpers, such an enlarged place in the sympathies and prayers of Christian people, that in the future they may reap, not thirty, nor sixty, but an hundred fold.

The Committee on the China missions state:—

The missions in China have made encouraging progress during the year. The number of laborers in this field has been increased by the addition of eleven, making in all, that have been sent out under this board and are now in the work, thirty-eight. To these we must add the native agency of preachers and teachers,—thirty-three,—and we have a total of seventy-one persons engaged in evangelizing China.

The work of preparation is well begun, and the fruits of toil are just beginning to be gathered. The Scriptures are translated, schools are established, the gospel is preached, conversions are reported, churches are formed, but the great ingathering of souls is yet to come. Should not the great question be, Can we hasten it in our day?

With reference to the Sandwich Islands and Micronesia it was reported:—

The progress of the work of missions and the gospel on these islands, as presented in the Annual Report, most clearly indicates that there has been a decided advance during the period covered by this Report. The problem may now be considered as fully solved, that Christianity has become firmly and permanently established in that region of the globe. We regard the following points as meriting special notice, and calling for renewed gratitude to the great Head of the Church:—

1. It appears that the Hawaiian churches have become self-sustaining, so far as the native ministry is concerned.

2. The effort to provide native pastors for the Hawaiian churches has been most eminently successful.

3. The encouragement which the Hawaiian churches are giving to the cause of foreign missions, namely, in Micronesia and the Marquesas Islands, is especially commendable, and affords a most gratifying evidence of the genuineness of the piety among Hawaiian Christians.

4. The religious awakening among the Chinese in the Sandwich Islands, and the efforts of the Hawaiian Board in this department of Christian labor, indicate that God's special blessing rests upon this undertaking. We feel it to be our duty to urge upon the Prudential Committee of the A. B. C. F. M. the importance of pressing upon the Hawaiian Board, that efforts in behalf of both the Chinese and Japanese, on the islands, should not be relaxed, but increased. The Providence of God clearly indicates, that the future welfare of the Hawaiian churches depends upon the Christianizing of the oriental element in the Hawaiian society.

The Committee on the missions to the Indian tribes, after referring to the special interest with which they had read the Annual Report respecting these missions, and recapitulating some of the facts and statistics presented, go on to say, first with reference to the Dakota mission:—

Your Committee would call special attention to the fact, that among these wild Indians of the prairies, there have been gathered into the Church, by the blessing of God on the faithful labors of the missionaries and teachers, no less than 618 persons who are now in regular standing,—a measure of success that should put to shame the unbelief of God's people in regard to efforts to save these heathen, whom Providence has placed at our very doors.

Your Committee also note with special interest, the fact that numbers of these Indians are now anxious to locate on government lands, and cultivate the soil, and take the position of citizens of the United States. Twenty families have recently gone up the river, some 100 miles, to form an agricultural settlement.

It is supposed that, in the neighborhood of the Upper Missouri, there are not less than 30,000 Indians who may now be reached by missionary efforts. The American Bible Society has recently published an edition of the Psalms and part of the Old Testament, in the Dakota language, and the American Tract Society, 1,000 copies of the Catechism, and 600 Hymn-books.

The Missions among the Ojibwas and Senecas have been continued the past year with more than usual encouragement, particularly in the Sabbath and day schools, and renewed interest in the cause of temperance.

The Committee would call the special attention of the Board to the very gratifying interest manifested by the President of the United States, and the heads of the Indian Department, in the present condition of the Indians, and their earnest desire that some plan should be adopted to secure them on the reservations provided for them, and to place them under the care of honest agents, providing them, for a time, with provisions and clothing, suitable buildings for schools, also all necessary implements for cultivating the soil, and experienced farmers to instruct them; having in view their abandoning the chase and adopting the habits of civilized life, and at no distant day their settlement on farms divided off to each family, and eventually, their becoming citizens. In furtherance of these objects, the President, under a special act of Congress, appointed a commission of ten gentlemen to visit the various tribes, on the plains and in the mountains, to examine the locations set apart for reservations, and to report a plan for carrying out the benevolent desires of the President. Several of these gentlemen have visited the Indian country during the past summer, and will soon make their report.

The interest which the Board has always manifested in the Indians, and the success which attended their efforts for many years (though they have been for a time partially interrupted by peculiar providential circumstances), seem to your Committee to indicate that the time has come when we should renew our efforts, encouraged by the special interest of the Government, and the growing feeling among the churches that we must no longer neglect the poor savages on our frontier, to whom we owe so much.

They therefore recommend that the report be adopted and printed, and beg leave also to report the following resolution:—

Resolved, That the Prudential Committee be requested to take into consideration some plan for establishing new missions among the tribes now being settled on permanent reservations.

The resolution was adopted by the Board.

Secretary Wood, in behalf of the Prudential Committee, presented the following special report on

THE RELATIONS OF FOREIGN MISSIONARIES AND NATIVE CHURCHES AND MINISTERS.

In 1848 the Prudential Committee laid before the Board an elaborate paper on the "Control to be exercised over Missionaries and Mission Churches." It now seems expedient to submit their views on the relations subsisting between missionaries and the native ministers and churches in mission fields.

It is assumed, that churches with pastors are of Divine appointment, and the agency on which we are to rely for a living, out-working Christianity. Self-supporting, self-multiplying, and self-governing churches, with a well-qualified ministry, are the aim of our efforts, and the ultimate measure of our successes in the missionary work.

It is, therefore, the well-settled policy of this Board to gather churches, and establish the pastoral relation at the earliest date at which this can safely be done. If its missionaries appear to be over-cautious in devolving responsibilities upon native organizations and a native ministry, they are encouraged to the exercise of a stronger faith, and to bolder action in this regard.

I. What relations do the missionaries, and the native churches when formed, sustain to each other?

1. *The native churches are the offspring of a missionary parentage.* As the Apostle Paul wrote to those who were the fruit of his labors in Corinth, so may the missionary body say to the converts whom God gives to it: "Though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel." 1 Cor. iv. 15. What tenderness and strength of affection, what mutual confidence, what reciprocal duties of love, what unity in the Spirit, belong to a relation so endearing and so vital!

2. On the one hand, *the missionary, as a minister of Christ, possesses the prerogatives, and is under the responsibilities, peculiar to the office of the Christian ministry*; and on the other hand, *the native church is clothed with the rights, and bound to the duties pertaining to a Christian church.*

The missionary gains nothing, and loses nothing, in respect to the ministerial office, by reason of laboring among a people of another race and language, in a foreign country. A church of converts from heathenism, in its period of infancy, may need guidance to such a degree as to require that it be practically under missionary direction, as the child necessarily is under the guardianship and training of its parents. But such direction, that it may be in harmony with the idea of a church, and in order to the accomplishment of its object, must be that of instruction, and a moral influence upon the action of a church in the exercise of its proper functions, and not a governmental authority. A company of Christian believers, however small in number and feeble in character, when associating together as a church, have the right of determining for themselves its form and conducting its administration of government, in accordance with their understanding of the teachings of the Word of God. But, like other Christians, the members of such a church are bound to receive instruction from those qualified to impart it, and to seek light on all questions of truth and duty. "I write not these things to shame you," exclaimed the missionary founder of the Corinthian Church to his spiritual children, "but as my beloved sons I warn you . . .

Wherefore I beseech you, be ye followers of me." 1 Cor. iv. 14-16. Counsels, warnings, instruction, entreaties, are not authority. When needed, they should be given in love, and received with docility.

While it is almost a matter of course that at first the converts receive with little examination what is taught them, we are to expect that with increasing intelligence, and under new influences, a self-confident spirit may originate false ideas of independence, dissatisfactions may arise, and movements may take place which will disappoint, and even alarm the missionaries; but in their endeavors to prevent or remedy evils, the latter are not at liberty to disregard the just rights of the church, and must trust to the operation of Divine grace in the hearts of the disciples of Christ, and to the providential ordering of events, for results in connection with only a legitimately exerted influence.

3. *The American pastor and the native minister in our foreign mission fields are equal in their office as ministers.*

Believing in the rightful parity of the ministry, according to the teachings of the New Testament, and the pattern of the Apostolic Church, we recognize no differences of order in the office. The native pastor sustains precisely the same relation to the people over whom he is set in the Lord in India or Turkey, that the American pastor holds to his flock. He has the same claims upon their love and support, and the same rights as a teacher in Christ's name. He can administer the sacraments, ordain to the ministry, take part in the rule of the church according to the particular form of government with which he is connected; and, in doing whatever it belongs to him to do for the edification of the church, he is entitled to all the regard which is due to the sacred office, the same as any pastor in any part of the world.

4. *Equality in the ministerial office consists with distinct duties and relations in separate spheres of action.*

All ministers do not precisely the same things. In Christian lands there are pastors, evangelists, ministers who serve the church at large as conductors of its benevolent operations, chaplains in the army and navy, in prisons and hospitals, in colleges and other schools. This diversity of modes of employment imposes special and diverse obligations.

So there is a marked difference between the position and work of a foreign missionary and a native pastor. Missionaries are not apostles in the sense in which the Twelve chosen to be witnesses of Christ's resurrection, and Paul, were apostles; for the office as given to them, had characteristics not admitting of continuance, and was invested with powers not now existing in the Church; yet of all classes of the Christian ministry, foreign missionaries come nearest to the Apostles in the work which they perform — that of planting Christianity in unevangelized countries — and they are designated by a name of the same signification. Strictly speaking, however, they are evangelists, such as were Timothy and Titus, and many in the first and second centuries, of whom the ecclesiastical historian Eusebius says ("Ecl. Hist.," book III. ch. xxxvii.), "After laying the foundation of the faith in foreign parts, as the particular object of their mission, and after appointing others as shepherds of the flocks, and committing to these the care of those that had been recently introduced, they went again to other regions and nations, with the grace and coöperation of God."

In circumstances in which a church organization and native pastorate are yet impracticable, or not expedient, the spiritual nurture of the converts devolves on the missionary. After the formation of churches it is still his privilege and duty to improve every opportunity for doing good to individuals; but it is not his proper office to be a pastor. He is a foreigner. He cannot be in sufficiently close personal sympathy with the people. He receives his support usually from his own country. While he acts as pastor, the native Christians are prevented sustaining a man whom they can feel to be

of themselves, understanding their wants, and able to adapt himself to their needful requirements. That they prefer him to such a native pastor as can be found for them is no valid reason for his being their pastor. His vocation is to raise up pastors, and be a helper to them. Thus Paul and Barnabas did not become pastors; they ordained elders, chosen from the people in every city, and left the churches to their oversight. Titus was sent to do the same in Crete, and to set in order what was wanting in the churches in that island. The pastors are permanent: the missionary evangelists remain only until their work may be so far advanced as to allow of their going to regions beyond.¹

It is given neither to missionaries nor pastors to be "lords over God's heritage," but both are to be guides and "ensamples to the flock" (1 Peter, v. 3), in their respective spheres. The churches and native ministers walking in all the ordinances and commandments of the Lord Jesus are the missionary's "joy and crown of rejoicing." 1 Thess. ii. 19, 20. It belongs to him to fulfill the injunctions addressed by the Apostle Paul to Timothy and Titus, as evangelists called to deal with churches and elders, with whom they stood in relations analogous, in essential respects, to those sustained by modern missionaries to missionary churches and their pastors, and to imitate the labors and prayers of the Apostle himself as a missionary father, in carrying "daily" the sometimes heavy burden of the "care of all the churches." 2 Cor. xi. 28.

The native Christians, in proportion to the measure of the spirit of Christ which is in them, will desire to be helpers to the missionary's work, by a faithful discharge of all Christian duty. As his calling is especially to plan and labor for the evangelization of waste places, and as it is their duty to seek the same object in coöperation with him, they are bound to aid him in it, by assistance given directly to his operations, or by independent efforts supplementing his.

This leads to another specification, namely, —

5. Missionaries are not only ministers called to spiritual duties in a sphere distinct from the pastoral, but they are also *the agents of foreign Christians for the disbursement of funds committed to their charge.*

Whatever moneys the native Christians contribute are properly subject to their own control. But the funds of the Missionary Society, and whatever foreign contributions are placed in the hands of the missionaries, are intrusted to them alone for disposal. The missionary has relations with the contributors of such funds, and the Society or Board through which they act, not shared by the native ministers and churches. His duties are determined by these relations. He must give information on all points needful to the understanding of his work, and an interest in it, by his supporters in his native land. For his manner of life and action as a missionary he is responsible to them. If they judge him incompetent or unfaithful he is recalled. If they disapprove his doings he must submit to their censure, or justify himself in their sight. His relations with the people for whose benefit he labors and makes expenditure, are simply moral relations; he is under no law to them but the law of Christ; but he is under a direct accountability to the Board of Missions as its commissioned agent, and must conform to its instructions, or leave its service.

II. Such seems to be the scriptural and just view of the relations existing between

¹ "It may be said to have been only lately discovered, in the science of missions, that when the missionary is of another and superior race than his converts, he must not attempt to be their pastor, though they will be bound to him by personal attachment, and by a sense of the benefits received from him; yet if he continues to act as their pastor, they will not form a vigorous native church, but, as a general rule, they will remain in a dependent condition, and make but little progress in spiritual attainments. The same congregation, under competent native pastors, would become more self-reliant, and their religion would be of a more manly home character." — Rev. Henry Venn's *Letter to the Bishop of Jamaica*, January 1867. Taken from Rev. Dr. Anderson's recent volume on *Foreign Missions*, p. 111. Dr. Anderson remarks, "Mr. Venn is Honorary Secretary of the Church Missionary Society, and no one is better informed on missionary subjects."

missionaries and the native churches and ministry in our system of foreign missions. *Certain important practical questions*, which come up under these relations, next demand consideration.

It is easily seen that the relations, while clearly defined, are delicate; and that embarrassments may, through misunderstandings and common human infirmities, arise in the working of the missionary and native bodies on the same ground.

The spheres of activity, and the responsibilities of these bodies, differ; but they seek the same objects, have common interests, and affect each other, in vital respects by their respective acts. They must coöperate, or they will clash, in both the departments of ecclesiastical and evangelistic action.

Whatever advantages may seem to flow from a form of administration which sub-jects missionaries and native ministers alike to the government of a bishop, or superintendent, or central committee, or which subordinates the native community to the foreign missionary, we cheerfully encounter whatever difficulties may confront us in an endeavor to form the manly Christian character, which accepts its responsibilities, and learns how to meet them, under self-government.

1. The first inquiry to which we advert is, *What ought missionaries, in different stages of the development of their work, to do in regard to purely ecclesiastical affairs?*

At the outset, the organizing of churches, ordaining of ministers, and attention to all ecclesiastical matters, necessarily fall upon them. After churches are constituted, and are furnished with officers, the question as to how far missionaries should withdraw from such acts, leaving them exclusively to native organizations, or to what extent, and in what manner, they shall act with those organizations, in performing ecclesiastical functions, must be determined, first, by the concurrence of the missionaries and native Christians in their views of what is expedient in church order and the union of the foreign and native elements in its administration; and secondly, by the necessities created by circumstances. As fast as it can be done prudently, the whole sphere of ecclesiastical action should be passed into native hands.

Whether the foreign element shall be joined with the native in permanent ecclesiastical organizations, or whether the organizations shall be constituted from the beginning, as they are ultimately to consist, of the native element only, missionaries merely assisting by counsel and a moral influence, as corresponding (or invited) members without a vote, the missionaries and native churches and pastors must decide for themselves. There are considerations of weight on each side of the question, and in different circumstances it may well be answered differently. In the Hawaiian Islands, the missionaries having entered into the same body politic, as subjects of the Hawaiian government, and become identified in all civil interests with the natives, as has occurred nowhere else in the missions of this Board, they, of course, unite with them in ecclesiastical organizations, though the pastoral relation, for the most part, is sustained by natives. In other fields, as in Turkey for instance, the missionaries remain foreigners; and they judge it wise to put responsibility on the native converts by a constitution of ecclesiastical bodies composed exclusively of natives. To avoid complications growing out of the diverse relations of foreigners and natives as disbursers and recipients of foreign funds, and for the sake of an earlier and more complete independence of native organizations, this is perhaps the more judicious course, at least wherever the character of the native Christian community is sufficiently advanced to admit of it. The opinion of the Prudential Committee was expressed to this effect in a document requested by a Special Committee, and reported to the Board in 1856, an extract from which is appended below.¹

¹ "We are expected to state our convictions in regard to the expediency of forming ecclesiastical bodies that shall combine the missionary and the native elements. This is a question of peculiar delicacy. Still, as we have disclaimed all right of interference in such matters, and shall be un-

Assuming the existence of exclusively native organizations, with full powers, and under responsibilities of ecclesiastical action, what may missionaries still properly do in the ecclesiastical sphere?

It is obvious that they ought to honor the native organizations by upholding them in the estimation of the people, as far as a due regard for correct principles and a sound expediency will allow. Sometimes these organizations, through inexperience and imperfections of judgment or character, will do what cannot be justified. But their inherent rights should be maintained; and they should be helped, in all discreet ways, to a right and wise exercise of them. Suggestions, advice, a personal influence to induce these bodies to do what may seem expedient, may not unfrequently be called for, and when needed should not be withheld.

If the churches are few, feeble, and poor, and where they are separated by distances requiring, as in the interior of Turkey, perhaps weeks or even months of travel, to bring them together, the missionaries may, from the necessities of the case, sometimes organize a church, or license or ordain a candidate for the ministry, though these

derstood to express an opinion merely, we will venture to say that we consider such a union *undesirable*.

"At this point it will be necessary to inquire more particularly into the exact position which a missionary occupies.

"1. He is a *foreigner*. No matter how closely he may have identified himself with his calling; in his relations to the people among whom he dwells, he is only a stranger. He remains a citizen of the United States. If laid aside from his labors, he returns here. If he dies, his family return here. On the other hand, the natives will always regard him as one from a distant land. His speech, his dress, his food, each 'betrayeth' him. They may honor him greatly and love him much; but one of themselves he can never be.

"2. His *work is temporary*. It may, indeed, outlast his life; still it is destined, with God's blessing, to have an end. When the churches shall have reached a certain point, he expects to move forward. He is like the general who penetrates the enemy's country just as fast as he can secure the key-points.

"3. His *duties are peculiar*. (a) He is an *evangelist*. When he gathers churches, it is not to be their pastor; he raises up others to take this charge and burden. True, he may act as a pastor for a time; but it is simply from necessity. His sphere is aggression, conquest. (b) He is also a *disbursing agent*. He must have money, not only for his own support, but for other objects. He must sustain schools, employ assistants, and scatter abroad the Word of Life. To this end a weighty trust is committed to him.

"Is it expedient that such men should form ecclesiastical relations with the native churches and pastors? We think not. It seems to us that (1) *simplicity* of arrangement is against it. The true and abiding elements in the ecclesiastical body are the native churches and the native ministry. Why, therefore, should the missionary element be introduced, when there is no necessity for it? And (2) *congruity* is against it. The missionary and the native pastors can never sustain precisely the same relations to their common work. There is a radical, insurmountable diversity.

"Separate action will be for the advantage of all parties. (1) The *independence* of the native element will be more sure. If missionaries are in the ecclesiastical body, they will exert, almost of necessity, a predominating influence. (2) The *power of self-government* will be best developed in this way. The native churches and ministers must have responsibilities to bear, before they can learn how to bear them. By this plan (3), there will be less *danger of embarrassment and disorder*, when the missionaries leave for 'regions beyond.'

"On the other hand, the mission will do its work with the greatest freedom, if it act only as a mission. United with the native element, it will often be obliged to consider questions in a two-fold capacity. This may be very undesirable. Suppose, for example, the missionaries to be outvoted by the native churches and pastors, in a matter which involves the expenditure of money. When they take up the subject as a mission, they will find themselves in a position of special difficulty. As members of the ecclesiastical body, though in a minority, they are bound to yield to its decision; as members of the mission, in view of their pecuniary accountability, they may feel constrained to nullify the act.

"It may be said that the native body will need the wisdom and experience of the missionaries. But all the assistance which is desirable, it would seem, may be obtained in the form of *counsel*. The advisory influence which may be exerted according to some natural arrangement, and the regulating power which necessarily grows out of the disbursement of money, will probably suffice for the happiest development of the churches that may be formed in any part of the world."

duties should ordinarily be left to a native organization. The forming of an ecclesiastical organization, of which they are not a part, is not intended to debar them from doing what may be of great importance to their proper work. Yet it is also clear that they should carefully avoid encroaching on the just claims of a native organization, or wounding the susceptibilities of native ministers and churches; and whenever they take the lead, they should associate the native element with them in such action, to the extent which the circumstances will permit. If by lapse into heresy, or a refusal to coöperate with the missionaries, or extreme neglect of what is incumbent on them, native organizations should forfeit claims to regard, the missionaries would be required to go forward in ecclesiastical acts, the same as if in a field newly entered; but while they recognize the native organizations, these should be allowed opportunity for the full and free exercise of their proper functions.

The relations which exist between the parties indicate, also, the prime importance of a practical, close coöperation of the native organizations with the missionary body, in ecclesiastical affairs. If by reason either of improper assumptions on the part of the missionaries, or of an unjustifiable dislike of the influence of the missionaries by native members, the ecclesiastical bodies should proceed so far as to decline receiving missionaries in their meetings, when it would be fitting, and in the line of their duty for the missionaries to be present and take part in council, without a vote in the decisions, this would show an extreme peril to the continued working together of the missionary and native elements. For such coöperation cannot be conducted without mutual conference, and a general agreement of judgment, on measures of common interest.

2. A second inquiry relates to *the manner of carrying on the missionary (or evangelistic) work of the Board, as it touches the interests of native churches, and different classes of persons.*

There are direct and indirect effects to be considered.

Churches and pastors are directly affected by pecuniary aid afforded to them. All who, as employees or otherwise, are pecuniarily benefited, may be said to have a direct interest in the expenditures of a mission.

The selection of colporters, and support given to native preachers, school-teachers, Bible-readers, etc., may indirectly affect the comfort and usefulness of pastors, the prosperity of churches, and the welfare of individuals. A general unwise missionary policy, ill-advised publications, or other particular acts of indiscretion, may bring popular hostility, or governmental persecution, or both, on the native communities affiliated with the missionaries, from the severer consequences of which the missionaries, having protection as foreigners, are shielded.

Native ministers, and laymen of age and experience may, in their own estimation and that of the native community, perhaps really, be better qualified than some missionaries to judge of what is expedient in reference to certain objects of missionary expenditure. Ecclesiastical action, and missionary operations by the native churches may be virtually controlled, in whole or in part, by acts of the mission.

From regard to these considerations ought representatives of the native community, especially if educated abroad, to be admitted as members of the mission organization, and have an equal voice with the missionaries in deciding questions involving expenditure of the funds of the Board?

Such a claim has been sometimes urged on missionaries, both of this and other Boards. It can come up only under a system of organization like that in the missions of the American and Presbyterian Boards of this country. It has no place where the great body of the foreign missionaries and the native ministers are equally subject to a superior authority, to which they stand in a like relation. In our system the missions are self-governing bodies, organized for the management of a common work, under the supervision of the Executive eye and hand of the Board. We claim no authority over the native element in the mission fields. We wish to train it for the service of Christ,

and assist it, but not to rule over it. The missionaries are the Board's appointed agents for this object. In all our operations, we act on the principle, deemed by us fundamental, that the control of money expenditures shall be lodged only where an effective accountability can be secured. The Prudential Committee is responsible to the Board, which is composed of the donors, or represents them. The missionaries are held directly accountable to the Prudential Committee. The relations of the native ministers *being with the recipients and not with the givers*, and the disbursement of foreign funds being no rightful function of a native or mixed ecclesiastical body, but belonging only to the Board's selected agents, whose personal relations are inseparably with the American Christian community, and over whom it can exercise an efficient, authoritative supervision, the expenditures of the Board are committed to the mission; and this is composed only of the missionaries. In this particular the administration of the Board of the General Assembly of the Presbyterian Church in this country is like that of the American Board. In the fields occupied by that Board, as we understand, only ecclesiastical questions are determined in Presbyteries in which the missionaries and natives are united; but all questions of money appropriations, and therefore the questions of missionary administration, are acted on by the mission only, the claim of native ministers to be members of which has not been acknowledged. If then a strictly Presbyterian church organization were adopted in all the missionary fields of the American Board, no change would be required in the method of administering its funds.

It no more reflects on the native ministry to decline admitting native ministers, however highly educated, to membership in a mission organization, than it does on the home missionary in America that he is not admitted to a seat with the Executive Committee of the Home Missionary Society. The reasons for not inviting native ministers to act as members, or to be present at the transaction of the business of a mission, are like those which prevent the admission of missionaries, when on a visit to their native land, from acting with the Prudential Committee, or sitting with them when they discuss and decide questions which belong only to the Committee, and which may be such in their relations to individual missionaries or other parties as would make the presence of any other person than a member of the Committee or executive officer of the Board embarrassing and improper.

As custodians of property belonging to the Board, and trustees for the disbursement of its funds upon objects approved by the Board, and in accordance with the instructions of the Prudential Committee, it is the duty of the missionaries strictly to obey those instructions, and use the property and funds, so far as they have control over them, in a manner best suited to the design for which they are given and held. It is unavoidable that employees and beneficiaries should sometimes disagree in judgment with their employers and benefactors. Such experience is met with in all benevolent operations in every part of the world. But the rule is universal, just, and necessary, that those who dispense the funds as donors, or agents of the donors, must decide according to their best judgment on what objects, and on what conditions, they will employ them.

It is indeed never to be forgotten that the mission expenditure touches the interests of the native churches and ministry at many points, and that the judgment of missionaries may be greatly assisted by free consultations with their native brethren. Missionaries may err by paying too little regard to the opinions of their native brethren, and not welcoming light from native sources, to aid them in their decisions respecting measures and men. They should seek such light, and earnestly strive for the approval of the truly spiritual and sound judging members of the native community which they seek to evangelize and elevate.

It would, however, be a fatal mistake for the missionaries to be bound by the expressed approval of chosen, or self-constituted, representatives of the native community in their action on questions involving expenditure of funds, or use of prop-

erty committed to their charge. This would take the virtual control of such money and property out of their hands, and place it in native hands. The Board may authorize a mission to give property in houses of worship, school-houses, or other forms, to a native church, as it may, through its agents the missionaries, dispose of it in other ways. When it is made to appear that such donations will best subserve the interests of the spiritual work which we seek to build up, they will cheerfully be made. But it is believed that the contributors of the funds expended by this Board will never consent to their being subjected, directly or indirectly, to the disposal of any other party than its own agents, selected by itself, and responsible to it as no native agency, in our mission fields can equally be.

It is not so much a distrust of the native churches and ministry as it is of human nature, which confines us to this system of missionary administration. It may be doubted whether there is any body of Christians, in any part even of Christendom, whose spiritual character and efficiency would not suffer irreparable injury by receiving large pecuniary bestowments, for a lengthened period, from a foreign land. Nothing can be conceived more adapted to weaken Christian energy, introduce personal alienations and party strifes, and utterly destroy our hope of a self-reliant and aggressive Christianity, in the communities among which our missions are planted, than the plan which it is natural should suggest itself to some minds, as a proof of confidence in the native converts, to put missionary funds for specified general objects into their hands, leaving it with them to determine the particular appropriations. A stalwart Christian character is formed by the exercise of benevolence, not by being recipients of it in a form that tends to quench its spirit. The churches in our mission fields will appreciate the worth of what they themselves contribute, and learn how to secure accountability in the use of it, and gain wisdom by it, in the methods of their benevolent action; but it is not in accordance with the principles of human nature to be thus affected in dealing with gifts from distant and almost unknown sources.

The true policy for the spiritual advancement of the native churches is, then, to encourage and stimulate them to take hold of the work of enlarging Christ's kingdom by their own efforts and benefactions, training them in a way to help, not hinder, their coming, "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." However just are the objections urged to what has been called "the government by the purse," and however truly it may be said that the regulating power wielded by missionaries through the disbursement of a mission's expenditure, has been in particular instances abused, the necessity for a wise and beneficent exercise of such a power is manifest to all who are acquainted with the practical workings of the missionary enterprise. To employ inefficient and unworthy helpers, to support schools and preaching that are not useful, to furnish pecuniary aid to persons, or to churches for pastors, who use their positions, and the money which maintains them, perhaps in opposition to the aims and influence of the mission, or who exhibit an utterly unchristian temper in their relations with missionaries (when a dissent in a Christian spirit from the policy of the mission or particular acts of missionaries ought not to be objected to), would be an obviously unallowable use of missionary funds; and of the facts and demands of cases that may arise, the missionaries must be the judges, under their responsibility to the Board and the Christian public. If grievances are complained of, the remedy is not to be sought from a change in our system of administration, but by an appeal, in a Christian spirit, to the sense of justice and right which may be presumed to exist in missionaries and their supporters.

III. A few remarks on the *Causes of the want of harmony which sometimes arises between missionaries and native Christians*, will bring this discussion to a close.

Considering the imperfections of human nature under all the forms of its development, and the wide differences of disposition, relations, and interests between missiona-

ries, as foreigners, and natives among and for whom they labor, it is surprising that the harmony is not more frequently and seriously disturbed. It is believed to be as complete and general in the missions of the American Board as in any others. Yet in all Christian missions which foster mental independence, there is more or less of friction. The amount, however, is probably not as great now as it seems to have been in the period when churches were gathered among Jews and Greeks by Apostolic laborers. The epistles of Paul contain abundant evidence on this point. The Galatian Christians, seduced by teachers of false doctrine, so turned from the affection which once would have led them, if it had been possible, to pluck out their own eyes, and give them to him, that he sadly exclaimed: "Am I, therefore, become your enemy because I tell you the truth?" (Gal. iv. 16); and to the Corinthians he declared: "I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved" (2 Cor. xii. 15). He speaks of "perils among false brethren," of oppositions, false accusations, enmities against him; of heresies, divisions, and evils of the gravest sort, so wide-spread and abounding in the churches that he even feared he had "bestowed labor upon them in vain," and was exceedingly oppressed by the trials which they brought upon him (Gal. i. 6; iv. 11; 2 Cor. xi. 13, 26, 28, 29; xii. 20, 21; 1 Tim. i. 6, 7, 19, 20). This was not peculiar to the history of Paul; but the other Apostles and primitive missionaries had much of the same, as appears from the epistles of John, James, Jude, and Peter. No excellence of missionary policy, or personal character, can secure exemption to modern missionaries from something of the experience, from similar causes, of which the heralds of the Cross in Apostolic times encountered so much.

No doubt difficulties between missionaries and native converts are sometimes occasioned, or heightened, by mistakes and infirmities of missionaries. They cannot be too earnest in their endeavors to avoid these, and too ready to confess them when truth requires it; and native brethren in Christ should bear with these, as missionaries should do with those which they meet with in one another and the native Christians.

Probably by far the largest proportion of complaints made concerning missionaries grow out of a want of satisfaction with their decisions of questions having some connection with money, and their action in relation to personal alienations among the native converts. Their position with regard to the latter is, not unfrequently, extremely embarrassing. Whatever they may do, or fail to do, one of the parties is very likely to feel aggrieved. The case is still more perplexing when a pastor is involved, whose mistakes or imperfections may perhaps be undeniable, yet who is a man of worth, and it is important to sustain his influence. Good men in native churches, not to speak of the self-deceived and hypocrites who gain admission into them, are often very unreasonable; and the life even of an Apostle Paul or John would be imbittered by such, in any mission field of any missionary society or board in this age. Trials of this sort are to be looked for in the degree in which the uncomfortable qualities of human nature are not removed by Divine grace, or modified by a general Christian civilization and personal Christian culture.

How fruitful a source of aggrieved feeling is found in money questions, we well know in Christian lands. They are still more prolific of evil in a community less under the influence of the gospel. Disappointed expectations are seldom silent among such a people, however unfounded or unreasonable they may have been. The native employees, or beneficiaries most in sympathy with a mission, may be quite unable to comprehend the self-denials of the foreign missionaries, or the reasons for the discrimination which is made in missionaries' salaries and those of natives. With the truest Christian feeling, it may be well-nigh impossible for them to see many things as they are rightly viewed from the stand-point of missionaries and their supporters. The policy of pressing the native communities to self-support, by measures necessary to that end, it may be hard for them to bear. But the liberal allowances which it is agreeable to receive, and for which cogent arguments may often be urged, are not, in

fact, generally the most successful in averting dissatisfactions and complaints; for expectation and desire easily grow more rapidly than they can be gratified. Native converts sometimes have exaggerated notions concerning the fountains which feed missionary treasuries, and mistake in their apprehensions of the special design of the benevolence of which they are the objects; and it has occurred that missionaries have been accused of cutting off the flow of golden streams, ready to be poured upon the native communities for their temporal as well as spiritual benefit, from the boundless ocean of wealth in Christian countries. Irregular contributions, made with the best intentions by benevolent persons, to special objects, have fostered this idea, and sometimes have done great harm.

In a missionary conference held at Lahore, in December, 1862, and January, 1863, in which various societies of Great Britain and America laboring in Northern India (the American Board not being one of them) were represented,¹ two valuable papers were read — one by a member of the mission of the American Presbyterian General Assembly's Board, and the other by Rev. Golok Nath, a native pastor of one of the churches of the same mission — on the question, "How shall foreign missionaries secure, in the highest degree, the sympathy and confidence of their native brethren?" In these, and in a discussion participated in by missionaries, native members, and others present, the want of desirable sympathy and confidence, to a painfully wide extent, was attested, and various causes of it were dwelt upon.² So far as those assigned were not of a personal nature, the most influential one was brought to view by Mr. Golok Nath in the remark (*Report*, p. 184): "The root of the evil lies in the native Christians, who make the cause of religion identical with the cause of civilization." Now a system of administration which undertakes to meet the views of a community that makes more of civilization and temporal advancement than it does of spiritual Christian experience, or which relies on these as means for promoting vital Christianity, instead of looking for them as its fruits, will ever result in a shipwreck of the spiritual element; and there must be divergency and conflict just so far as the aim of a mission and of its converts is radically different, on a point so fundamental.

But where there is oneness of purpose and effort on the part of missionaries and native pastors, the relations between them are so delicate as to call for much wisdom, and mutual Christian forbearance. Missionaries cannot be indifferent to the progress of the gospel in connection with the churches which have been formed; and they have important duties to perform towards them and their pastors, so long as they are needed in the field. But they should use their utmost care not to affect injuriously the position of the native pastor by well-meant interference, and also not to offend an undue sensitiveness which may be encountered; and they should so shape their arrangements as to save the pastor, as far as possible, from an overshadowing influence, and leave him free scope, in all matters pertaining to his office, for the fulfillment of it according to the New Testament idea of the pastoral relation, and its duties and responsibilities. Native pastors, on their side, should guard against considering missionaries as assuming authority when they only exercise a just personal influence, and should welcome this for the sake of its benefits to the cause which they serve.

In the Punjab Conference, above referred to, it appeared from the remarks of several of the native members, that the grievances most deeply felt by native Christians were alleged faults of personal treatment; yet it was afterwards acknowledged that the facts were much less serious than the first representations of them (*Rep.* p. 189).

¹ There were thirty-three clerical and thirty-eight lay members convened, representing the Church of England, the (established) Church of Scotland, the American Presbyterian Church (O. S.), the American United Presbyterian Church, the American Reformed Presbyterian Church, and the American Methodist Episcopal Church. Two of the clerical and eight of the lay members appear to have been natives.

² *Report of the Punjab Missionary Conference*: printed at the American Presbyterian Mission Press, Lodiiana: pp. 159-189.

Whatever grounds missionaries may really give for such complaints, they doubtless are generally ready to confess, and desire to remove them; and it becomes them earnestly to study to conform to native views, customs, and feelings, as far as they can with Christian propriety, and to conduct their social intercourse with the people on the principle laid down by the Apostle Paul as that of his practice, in his endeavors to save men (1 Cor. ix. 19-23). So wide, however, are the differences between Oriental and Occidental manners, usages, forms of speech, sense of the value of time, and modes of reaching an end, that the parties will often fail to judge each other justly; and especially the missionary foreigners are liable to give unintended offense to the natives by impatience under heavy exactions on their time, and by a directness of speech and action greatly at variance with the indirection of Oriental ways. The remembrance of these diversities and liabilities, and the spirit of Christian meekness and love in all the parties, must be relied on as the safeguards against this danger.

The amount of warm and active coöperation, and mutual sympathy and confidence, between the native converts and the missionaries, in the missions of this Board and of other missionary organizations, calls for lively gratitude, and affords ground for great encouragement. If there is not always all that we could wish of this experience, it is more general and cordial than, from the usual workings of human nature and the history of primitive Christianity, we have had a right to expect. To God, whose grace is magnified in it, be the praise! It is most striking in the communities which feel most strongly the constraining power of the love of Christ, and put forth the most self-denying efforts for their own religious welfare and the enlargement of the kingdom of their Saviour and Lord. The removal of all difficulties in the relations of the foreign missionary and the native element in our mission fields, can be accomplished only by the completing of our missionary work in the assumption by the native Christian communities of the support of their own institutions, and the evangelization of the waste places around them by their own means. Toward this let all press on, in the union of faith and love. Said Mr. G. D. Maitra, a native helper, in the Conference at Lahore (*Rep.* pp. 177, 178): "The reason that there is so little sympathy between native Christians and missionaries is, that Satan comes in and sows bad seed: for he well knows that if there were much true piety among native Christians his kingdom in India would soon come to an end. It is Satan's interest to keep native Christians and missionaries at variance: therefore he is at work at the bottom, to keep up strife. 'Get thee behind me, Satan!' should be the language of every one when any temptation comes to widen the breach. When the native Christian feels tempted to entertain hard feelings towards the missionary, he should say, 'Get thee behind me, Satan! it cannot be but that I love him.' And when the missionary feels tempted to harbor hard feelings towards the native converts, he should say, 'Get thee behind me, Satan! it cannot be but that I love them.'"

Trials from imperfections of Christian character will not cease until we are taken into the company of the glorified in heaven. The Apostolic Missionary to the Uncircumcision withstood to his face the Missionary to the Circumcision, because he was to be blamed (Gal. ii. 11-14). Barnabas and Paul had a serious misunderstanding, and separated (Acts xv. 39); but they were Christian brethren, and the messengers of Christ still. Paul bewailed the ill conduct of many opposers, and abounding evils in churches, whose members he nevertheless addresses as saints, the dear children of God, and heirs of eternal life; concerning whom he gives thanks for the grace of God given them by Jesus Christ, and whose Christian virtues he eulogizes in language of strong confidence and affection (comp. 1 Cor. i. 2-8; 2 Cor. vii. 4, 16, with 1 Cor. i. 11, 12; iii. 3; v. 1, 2; vi. 1-11; xi. 19-22; 2 Cor. xi. 11-28; xii. 19-21, etc.). We acknowledge the want of perfection in the missionaries whom we send forth, and the defects of the churches gathered as the fruit of missionary toil and sacrifice; but we also love and confide in them as members with all God's saints of the body of Christ, and glory in them before the world, as we hope also to do in the presence of the Lord Jesus at his coming.

This paper was referred to a Special Committee, consisting of Dr. R. W. Patterson, Dr. Seth Sweetser, Rev. J. W. Dulles, Rev. William L. Gage, Rev. E. L. Boing, Samuel L. Lane, Esq., and Benjamin B. Gaylord, Esq. This committee subsequently reported, stating:—

The subject of the Special Report is obviously one attended with delicacy and difficulty, and it has, in our judgment, been treated in the Report with a wise regard to the teachings of experience and the embarrassments that are encountered in some of the missionary fields. In nearly all of the views presented in the paper before us, the Committee unanimously concur, though not fully agreed with respect to a single point.

The remarks of the Prudential Committee touching "the relations of the missionaries and the native churches when formed," "to each other," must command, we think, the unreserved approval of the Board and its friends. With regard to the connection of missionaries with the native element, in ecclesiastical organizations, which is considered in the Report, there may be room for an honest diversity of judgment. The question in relation to the constitution of ecclesiastical organizations on missionary ground, must, as the Committee suggest, be decided by "the missionaries and native churches and pastors, for themselves." The opinion expressed by the Prudential Committee as to the wisest policy regarding this point we leave open for the unbiased consideration of those by whom the practical question must be ultimately decided. All the other features of the Report we heartily approve, deeming the paper as a whole eminently judicious, and recommending that it be published, under the direction of the Prudential Committee, in such form as they may deem expedient.

This report was accepted, and the recommendation adopted.

Secretary Clark read the following paper, in behalf of the Prudential Committee, respecting

THE MONTHLY CONCERT.

At the last Annual Meeting of the Board, a valuable paper was presented by Rev. Dr. Condit, of Auburn, New York, on the Monthly Concert. Though discussions not anticipated came up to prevent its proper consideration at the time, it has been widely circulated during the year, and has done much to awaken fresh interest in the Concert.

The Prudential Committee, however, have not felt willing to forego the discussion, by the Board of a subject so vitally connected with the progress of the missionary enterprise, and have therefore requested one of the secretaries to bring it up anew at this meeting.

In order to become acquainted with the actual usage of the churches in regard to the time, method, and results of observing the Concert, circulars were sent out soliciting information and suggestions on the various topics referred to. Returns have been received from nearly a thousand churches, in all parts of the country, accompanied, many times, by valuable suggestions, and giving evidence of a much greater interest in the subject than had been anticipated. The results of these inquiries will be presented, as far as possible, in tables.

Of 845 churches, from whom full details have been received, 751 observe the Concert on the Sabbath, either as a third service in the evening, or as the second service of the day; 98 on a week-day evening, in most cases at the first regular prayer-meeting of the month. The recommendations as to time correspond very nearly with actual usage. Much embarrassment is felt, and the Concert has been given up in repeated instances, in consequence of the increasing practice, particularly in the Middle and Western States, of holding the second service of public worship in the evening. A compromise is sometimes effected by a missionary sermon, or by a collection, or, better still, by changing the second service into a Concert. The number of churches which take up a collection at one of the public services on the Sabbath, instead of doing so at the evening Concert, is rapidly increasing, especially in the country; till already about one fifth of all reported have adopted this practice. In the country, also, the second service on the Sabbath is beginning to be employed as a Concert, sometimes alternating on successive months with the communion service, when that is held in the afternoon.

In a majority of instances the Concert is not now strictly confined to Foreign Missions, but embraces all forms of Christian activity, at home as well as abroad,—everything that relates to the progress of the kingdom of Christ in the world. The average attendance is about the same as at other meetings held at the same time; while the aggregate attendance is increased by making the Concert take the place of the second service on the Sabbath, or of the regular prayer-meeting of the week. There is the greatest variety, also, in the method of conducting the Concert, and in its success as a means of interesting the people.

STATISTICS OF MONTHLY CONCERT.

STATES.		Congregational Churches.*												Congregational and Presbyterian.										
Concerts observed	849	Maine.	New Hamp.	Vermont.	Massachusetts.	Connecticut.	Rhode Island.	New York.	New Jersey.	Pennsylvania.	Ohio.	Indiana.	Nevada.	California.	Oregon.	Colorado.	Illinois.	Michigan.	Wisconsin.	Iowa.	Minnesota.	Missouri.	Kansas.	
Concerts not observed	139	6	5	6	6	10	1	18	2	6	9	2	1	1	1	1	64	19	29	24	16	4	3	
Collections at Church Ser- vice on the Sabbath	179	14	20	26	74	27	1	6	1	1	2	1	1	1	1	1	23	19	5	13	2	2	1	
* Churches were sent to the Presbyterian Churches by the Presbyterian Committee at New York, but the responses were few and imperfect, and did not admit of classification.																								
TIME WHEN HELD.																								
Whole number of Churches reported.	985																							
Concerts Held.	849																							
On the Sabbath.	751																							
First Sabbath evening.	690																							
Sabbath Evening before first Monday.	54																							
Second Sabbath.	4																							
Last Sabbath.	2																							
Sabbath Noon.	1																							
Sabbath Afternoon.	10																							
First Monday Evening.	21																							
First Tuesday.	2																							
Wednesday.	44																							
Thursday.	19																							
Friday.	10																							
Saturday.	2																							
Not at All.	136																							
Intending to observe it.	43																							

TIME RECOMMENDED.						COLLECTIONS.			
Whole Number.	The First Sabbath.	First Monday Evening.	First Weekly Prayer-Meeting.	Sabbath before first Monday.	no opinion on	Whole Number.	Taken up at Concert.	Offered up on Sabbath.	No Collection.
845	721	23	43	20	38	845	514	179	152

The returns made to the circulars bring out clearly two facts: first, that the Monthly Concert, as now generally observed, not only fails to excite popular interest, but does not even enlist the sympathy of the great body of the church; and, secondly, that it can be made a success, as is shown in repeated instances.

I. *The fault is not in the cause.* The necessities of perishing millions, the propitiation for the sins of the world, the command, the promise, the marvels of grace and of faith, the triumphs of the gospel over every form of error, superstition, and philosophy, in every race and clime, the rapidly developing Providences in harmony with, and in aid of, Christian missions, the consecration and the self-denial of noble souls, the conflict and the coming glory—these are all realities that grow not old to the loving Christian heart.

II. *We are not beyond the need of prayer.* Human agencies have their place; science, the arts, the material and social results of the gospel, may meet and overcome the lower forms of social life—make men ashamed of their old ways—but the distinctively spiritual work remains. That which is born of the flesh is flesh. In all true Christian work, the last word is from above. The new creation is from God. Our one supreme object is to bring men under the regenerating influences of the Holy Ghost. Civilization is good, but the new birth is better; and the highest civilization and culture follow in the train of the gospel.

We send out a handful of men and women to change the habits and moral character of a nation; to subvert errors and superstitions, the growth of centuries, and inwoven into every texture of social and political life. How idle the attempt; how well deserved the pity and the sneer! But they do it—not of themselves, not by might nor by power, but by the Spirit of God,—laborers together with God, the Son of God verifying his promise. The weapons of our warfare are spiritual—the word of divine truth, the lives of Christian men and women, and prayer, that brings the blessing from above. With these we go forth to conquer the world. Our sufficiency is of God. A young lady goes to China. In a few months the seal is set upon her labors in the conversion of souls about her. "She has audience with the king," is the explanation of a veteran missionary, and of others too, who knew and loved her in her Ohio home.

One great object of the Monthly Concert is to keep before our churches this great fact—the dependence of all Christian work upon the Divine blessing; and this is not less important here at home than abroad, in view of the imminent danger of mistaking a Christian civilization for the gospel,—the incidental results for the essential principle.

The word of Divine truth, the lives and efforts of Christian men, and the prayer of faith and love—these are our weapons; these the means we are to employ in the redemption of a world. In the development of the work we are come to that stage in which prayer is to hold a place of greater importance than ever before. The Bible and a religious literature are now in the hands of all the principal races and tribes of men. Not far from two thousand missionaries, and eight thousand native preachers are proclaiming the gospel in unevangelized lands. Hundreds of thousands—millions—have been made acquainted with the story of a Saviour's love. "In no unimportant sense," writes the veteran Lindley, of the Zulu Mission, "may it be said, the 'kingdom of God is come nigh' unto all this people. If their desire to enter this kingdom was equal to their knowledge of the way to it, Christians among them would soon be counted by thousands." "Our great need," adds Mr. Rood, "is not knowledge, but the presence of God's Spirit." "Pray for us and with us," writes Henry Jessup from Syria, "that the Lord of the harvest will not only send laborers into this part of the great field, but send the Spirit with the laborers, to crown their labors with success. God only can give the increase." The sound of the gospel has gone through thousands of villages in our missions in Ceylon, India, and Western Asia; the good seed of the word has been widely sown; the Divine energy alone can quicken it into life. The gospel has been shown to be the power of God unto salvation the world over, to every one that believeth; the preparation has been made; the highway has been cast up for the coming of the Lord. The one cry comes up from every quarter of the field,—the cry sent back by the missionary apostle to the churches that sent him forth,—"*Brethren, pray for us.*" It comes up from the men and women who have gone forth from our churches, not to fulfill a duty or to make sacrifices specially assigned to them, not as the paid servants of a corporation, but as the representatives of the churches,—substitutes for those who remain at home. It is but a providential division of the labor of the sacramental host that sends some to the front, and lays upon the rest the duty of rendering them moral and material support. Standing, few and far between, in the presence of the dark masses of the enemy, they look wistfully back

to us for words and deeds of hope and cheer, but above all, for the prayer of faith, that shall enable them to overcome in the name of the Lord of hosts. "Is it true," writes a teacher from South Africa, in surprise at the good conduct of her pupils, "is it true that God is controlling these girls, quickening their minds, and leading them so kindly, in answer to the many prayers offered by loving hearts at home." "I cannot call it *my* school. In all my supplications I can only say, Lord it is *thy* school. I am here to do thy will. As long as we have faith, and Christians at home pray for us, I have no doubt of the result."

This dependence upon the help of God is realized as nowhere else on mission ground. There is no Christian public opinion, surrounding all like an atmosphere; nothing of the influence of a wide-spread Christian culture, molding insensibly the social habits and customs of the people; but hand-to-hand conflict, with none but God to help against overwhelming odds.

And then consider the peculiar trials of the missionary;—in his own inward life, unsustained by the presence and companionship of Christian Society; the long delay of anticipated results; hopes disappointed in some who began well; ingratitude and opposition where least expected; hours of loneliness; the longing for the old familiar faces in seasons of sickness, or bereavement; the solicitude of parents for children exposed to evil influences, or separated from them;—and who shall say that there is no occasion for the concert of prayer. Indeed, whether we regard the conditions of success, or the peculiar trials of the missionary, the prayer of faith on the part of the churches at home is as necessary to the success of the missionary enterprise as the toils and sacrifices of those in the foreign field. But a small part of the duty of any church is fulfilled by the money contributed, or even by the offering of her sons and daughters for the work. No, no, we are not beyond the need of prayer. It is the one great overwhelming necessity of the hour; of every mission station, of every missionary, of every native preacher, of every native Christian, of every lover of Christ round the globe. Shall the Concert be given up? Shall it be a failure? Not if the greatness of the cause, not if the necessities of the mission work, or the Christian life of the churches at home are duly regarded.

What is needed to make it a success? That question is answered in the replies received to the circulars.

A condensed summary of these replies was, in effect, presented last year by Dr. Condit, in *advance* of their reception.

"1. It must be made a meeting for *prayer*. This should be exalted as its primary design. Everything done should tend to promote it. Let the one appointed object fill out the devotions. Definiteness in petition is desirable. Some one people, or mission, or department of the work, may often be the special object of prayer.

"2. *Missionary intelligence* must be intermingled with the devotions of the hour. This cannot be done with interest and profit, without careful preparation. General remarks on the subject of missions will not meet the necessity. The Concert is not a preaching service. The mere hortatory address will soon wear out. It does not lay a foundation for feeling. This must be done by an exposition and illustration of the principles, method, and progress of the missionary enterprise. Neither is this occasion properly used for reading column after column from the 'Herald,' or other religious publications. It demands the freshness, familiarity, and conciseness, which will be the result when one has put himself in possession of facts, well selected and arranged, so that he shall speak with something of the vividness and force of a skillful reporter directly from the foreign field. Present, in definite outline, some part of the work, some scene of success or trial, some incident, or some new development of the missionary forces, so as to bring the people in contact with it. Then what they hear they will seem to see—their 'ears being turned into eyes.' We have an important help to such an effect in the use of maps. The walls of every Concert room should be furnished with a complete set of the maps which have been prepared for the purposes of this service. An impression is thus made in reference to the spots of light and darkness, the relations of the different missionary posts, and the extent of the work yet to be done, which no description in language alone can give.

"3. It must generally devolve on the pastor to communicate intelligence. If there are suitable laymen to take part in it, they should be employed; but it cannot be done successfully without a continued study of missionary operations and their results, from year to year. This attention to the subject has not usually been given by the members of our churches. The office, too, demands a kind of talent which is in a good degree the result of

culture and practice, so that reports made shall not become tedious. Brevity and point are indispensable. A pastor should keep his missionary note-book open from month to month; make references, arrange facts, and select those for each occasion which are most appropriate."

In short, the conditions of success are an intelligent interest in the Christian work of the time, and ability to express it in fitting speech and prayer. The facts need only to be known to excite the proper interest; and ignorance of these facts, or indifference to them, on the part of Christian men and women called to live in this age of marvelous opportunity, is utterly without excuse. No claims of business or multiplied occupations can hold their place against the one supreme object of life,—to promote the kingdom of Christ on the earth.

A few additional suggestions on other points may be added, based on replies received.

1. The Name of the Concert should indicate an interest in all Christian enterprises, at home or abroad, whether it be called the Monthly Concert of prayer for the conversion of the world, or the Monthly Meeting of prayer for the progress of the kingdom of Christ. There need be no fear, perhaps, of enlarging the original scope of the Concert. The relative position and claims of the foreign work will be maintained by their own real merits, in the hearts of all properly acquainted with the grand movements of the time; and any undue forcing of the claims of a particular cause will react to its injury. Let each have its place; let the Christian heart be enlarged to full sympathy with our Lord in every part of the great work of redemption.

2. Time. Literal unity of time, the world over, is simply impossible, for geographical reasons, and impracticable even in any one country, because of the peculiar circumstances of different localities. The prime object is to secure united interest and prayer in behalf of evangelical efforts. This is the idea of the Concert, and could it be carried out in unity of form and time, and be made literally a *Concert* of all who love our Lord—millions of Christian hearts, in many lands and languages, raising to God the same prayer at the same hour, and in substantially the same form,—it would be a pleasing thought to many minds. But this, after all, is of less moment than the one spirit of faith and prayer, called out, and in active exercise. Let us have a Concert in spirit, if we may not have it in time; as the time must depend somewhat upon the convenience of each church.

From the returns received, it appears that about seven eighths of the churches observe the Concert on the Sabbath, and nine tenths of these on the first Sabbath of the month. To secure the greatest unity of time, and to follow the usage of the great body of the churches, the first Sabbath evening of the month may therefore be recommended. Where the second service of public worship is in the evening, it is recommended that the practice already begun in some places, of changing the second service into a Concert, be generally adopted. One half-day in the month, devoted to the thoughtful and prayerful consideration of the progress of the kingdom of Christ in the world, could not fail to enlarge the conceptions, and widen the range of the Christian sympathies of the church. A change of this kind is specially commended to churches in the country, amid a scattered population. The controlling principle should be the interest to be awakened; and that time is best, in a given locality, which is found by experience to be most favorable, whether it be the Sabbath, or the time of the usual weekly prayer-meeting.

3. Method. There is no one method sure of success. Very much depends upon the interest, preparation, and tact of the pastor; much upon the missionary intelligence of his people; much too upon the assistance the pastor can secure from the brethren; and the form must be adapted to meet these varying conditions. The ideal concert would be realized by a church convening to pray for objects of interest *already known*, from the various sources of missionary intelligence, and needing but the briefest reference to stir the heart and call out brief, specific petitions. A concert filled up with brief, oral statements of Christian intelligence, gathered from the whole field and thoroughly mastered, so as to present only the striking points, each statement followed by a prayer strictly appropriate thereto, rather than made up of vague generalities, the exercises frequently varied by singing one or more appropriate stanzas, and closing promptly with the hour, would not long fail of interest. Yet here no stereotype form can be followed. The amount of time to be devoted to giving intelligence must be accommodated to the wants of the congregation, but not so as to sacrifice the character of the meeting as one for prayer.

The method which seems to find most favor, when practicable, is for the pastor to preside,

and to assign different fields, or different benevolent objects, to different individuals, on which to report at the Concert; the pastor taking part himself, or reserving his time to allude to items omitted, or to gather up results, or make special application at the close. Success here turns largely on the skill and tact of the reporters. They will make or mar the Concert; and sometimes the only escape is for the pastor to limit the time of each, or to present the intelligence himself, at intervals in the meeting, with a stanza or two, and a prayer from some one of the brethren, after each specific report. Some pastors find the Concert the best means of developing the speaking powers of their young men, and regard should be had to the importance of training reporters, and of educating them in mission knowledge; but not to the sacrificing of the Concert. The exercises may be varied to advantage by an occasional sermon from the pastor, or a paper from some member of the church, male or female, giving the history of some one mission, with biographical notices of missionaries connected with it; or an evening may be given to one mission and then to another, in turn, in order to secure a more thorough acquaintance with each. When there is less of striking information for the month, it is well to draw upon a stock of miscellaneous topics of interest, some of which have been referred to in this paper while pointing out the need of prayer, — as a missionary spirit in our schools and seminaries, and in the churches at home; the consecration of sons and daughters to the work; lively sympathy with the personal trials and sacrifices of missionaries, and with parents and friends who give them up; prayer for true preparation of mind and heart on the part of missionaries going out; for the spirit of Christ in their intercourse with the natives; for opportunities of influence; for wisdom and grace to utter the right word and set the fitting example, that all they say and do may be crowned with the Divine blessing; prayer for the native Christians, that they may truly illustrate the power of the gospel in their lives before their countrymen, by their labors and sacrifices to bring others to the knowledge of Christ; for the native young men and women in schools and seminaries, that they may be truly converted and prepared for Christian labor, and, especially, that the good seed sown in so many hearts may be quickened into life. Nor should those in charge of this work be forgotten, — the Prudential Committee and Secretaries, that they may wisely manage their important trusts, in the selection and designation of laborers, in all plans for the maintenance and enlargement of the work committed to them, and as stewards of the bounty of the church. The children of missionaries, often separated from the watch and care of their parents, should have a place in the Christian regards of the friends of missions; and those, also, who from age or infirmity have been obliged to retire from the work, to seek rest and health at home. These are a few of the miscellaneous topics connected with the foreign work that may well have place in the petitions offered at the Monthly Concert.

4. *Collections.* The collection is justly regarded by many pastors as a means of grace. Some would despair of the Concert without it. A few are afraid of it. The practice of taking up the collection at one of the public services on the Sabbath is specially commended, particularly in those congregations where but few, comparatively, can attend an evening meeting. It is but just to give all an opportunity to attest their sense of the worth of the gospel, and their desire to extend its blessings to others.

5. *Helps.* The library of every church should have works on missionary topics; as the methods and results of missionary labor, histories of missions, biographies of missionaries, and maps illustrative of mission fields. The last topic is so fully discussed in a tract just reissued, that no farther reference is needed here. And, if possible, yet more necessary is the circulation of missionary magazines, in order to a just acquaintance with the ever-growing work of the church. The one great want of the churches is just and accurate knowledge of the Christian work in progress at home and abroad, and a *personal* interest in the missionaries.¹ Let this be secured, and we need have no fear of any lack of general interest, or of means to carry forward the Christian enterprise of the church. Prayer would become specific, intelligent, earnest; and each different corps in the sacramental host would do its proper work, in securing the final triumph of the kingdom of Christ.

"Ye that make mention of the Lord, keep not silence, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

¹ Many persons, from long familiarity with the 'Missionary Herald,' have come to feel the tenderest personal interest in individual missionaries, and greet them like old friends on their visits to this country.

This paper was referred to a committee, consisting of Dr. S. B. Canfield, Dr. J. B. Condit, Hon. C. N. Olds, Dr. E. K. Alden, Rev. A. L. Clark, Rev. George E. Street, and Rev. C. P. Osborne. The Committee reported Wednesday afternoon as follows:—

Your Committee cordially commend the paper on the subject of the Monthly Concert, as embodying facts and suggestions of vital importance, and as eminently worthy of publication, and of earnest perusal by both ministers and laymen. The following things brought to view in that paper merit special attention at this time:—

1. The great truth of our dependence on the Holy Spirit, and on the favoring providence of Him who, as Head of the Church, hath all power in heaven and in earth, needs to be not only known but deeply felt, so as to lead us to fervent prayer, and to a zealous fulfillment of all the conditions of Divine aid in Christianizing the world.

2. The great interest with which our missionaries look upon the manner and spirit with which our churches treat the Monthly Concert of Prayer as an index of our estimate of the worth of missions, and of the probability or improbability of their own success,—an interest intensified by the many obstacles insuperable to human might, and vividly reminding them of the need of prayer for the Almighty Spirit's help.

3. The tabular statements as to the usage of the churches in regard to the time, method, and results of observing the Concert.

4. The desirableness of uniformity, so far as practicable, in respect to the time; and of giving the Concert the place of the second service on the first Sabbath in each month.

5. The way to render the Monthly Concert interesting and instructive to the greatest numbers while retaining its distinctive character as a Concert of Prayer.

This report was adopted, after remarks on the subject by several members of the committee and others.

PROPOSED OCCUPATION OF JAPAN.

Secretary Treat, in behalf of the Prudential Committee, read the following paper:—

For several years the Prudential Committee have had their thoughts directed to the Japanese islands. Indeed, ever since the treaty of Commodore Perry, which accomplished so little in the beginning, but which is destined to accomplish so much in the end, the question of sending missionaries to this empire has been before them. Heretofore the reasons in favor of the measure have seemed to be inconclusive; now they seem to call for immediate action. Still, as the correctness of this opinion may be doubted on financial grounds, especially in view of expected changes in our constituency, it is deemed advisable to submit the ultimate decision to the Board.

1. *That the people of Japan need the Gospel, is painfully obvious.* As we look out upon these millions, we are compelled to write above them all, "Without God in the world," "dead in trespasses and sins." It would be wrong to say that they are without religion. In fact, they have three religions: Sintoism, their ancient faith, Confucianism, and Boodhism. They have their temples and their priests, their festivals and their pilgrimages. They have austerities which are a wonder even to the Jesuits. But we find nothing, anywhere, which insures morality in this life or holiness in the life to come. True, there is much to admire in their manners, much to respect in their social arrangements. Their country is one of extraordinary richness and attractiveness. The British minister at Yedo said of it, a few years ago, "Outside of England there is nothing so green, so garden-like, so full of tranquil beauty." It is a land, in short, "where every prospect pleases;" but we must add with special emphasis, "Man is vile." If we would know how vile he is, we have only to read the first and third chapters of Romans.

2. *Catholicism is eager to become the dominant faith.* No sooner had certain Portuguese adventurers, driven from their course by the storms of those eastern seas, discovered Japan, than the work of conversion began. Francis Xavier went thither at an early day; and though his stay was brief, and though his life soon terminated, like a brilliant meteor, in loneliness, disappointment, and gloom, the succession of Jesuit priests continued unbroken, till they were driven from the land, with Franciscans, Dominicans, Augustinians, and the work which had seemed so hopeful, was utterly destroyed. It may not be easy to account for a persecution, so ruthless, so fatal. But if the rulers of Japan believed all that the Jesuits and friars charged upon each other, and all that the Spaniards and Portuguese charged upon each other, they had abundant reason for alarm.

And now, two centuries and more from the tragic scenes of Simabara, the Man of Sin, with exultant thoughts of three hundred priests, and almost three hundred thousand converts, which he once called his own, with an argument from the blood of thousands of martyrs which he knows so well how to employ, his purpose unchanged, his strategy revised and improved, is once more in the field!

3. On the other hand, in the changes which are taking place among the Japanese there is much to encourage Protestant endeavors. The words of our Saviour, "The kingdom of God cometh not with observation," have hardly been verified hitherto in this unstable empire. Since the opening of a few ports to the Western Powers, there have been frequent commotions and conflicts; and the end is not yet. It was not to be expected that middle-age feudalism, without a struggle, would surrender its cherished privileges, and accept instead western ideas of liberty and progress. It has been a long journey from James I. to Queen Victoria. The peerage of England has travelled fast in passing from the wars of the Roses to the Irish Church Bill. But the rulers of Japan have entered the self-same pathway; and they must have learned by this time that their final halting-place lies in the distant future. Soon, we cannot doubt, there will be an open door for the preaching of the Word. Possibly the old edicts of persecution may remain uncanceled. Still the era of toleration cannot be far away; and any steamer from Nippon to San Francisco may tell us that religious freedom has already dawned.

4. There is additional encouragement in the nature of the field. The religion of Japan, it is hoped, will offer less resistance to missions than that of India or China. It does not hold its votaries with such an iron grasp as Hindooism. It is less compact and exacting than that which prevails in the Middle Kingdom. Already the missionary societies which were first on the ground, have attained to the joy of the reaper in the day of harvest. At this early stage of their warfare, a few, apparently, have cast away their idols, and chosen instead the only living and true God. Surely, the voice of our great Leader is saying to us, "Be not faithless, but believing."

These are some of the reasons which may be urged in favor of Protestant missions in Japan. There are considerations of special significance and force which plead for American missions in this empire.

1. There is the argument from proximity. Whenever we look off from our Pacific coast due West, the eye rests upon Japan as our nearest neighbor. We sail out from the Golden Gate, and a few days take us to the Bay of Yedo. Had we wished to occupy the field fifteen years ago, we must have sent our missionaries around Cape Horn or the Cape of Good Hope. But during these fifteen years all these islands have been moving toward us, as if to beckon us to our high privilege. Now we cross to the Pacific in a single week. We embark at San Francisco, and the first stopping place is Yokohama!

2. We should never forget that our own government opened Japan to the Christian world. It was meet that it should be so. When Marco Polo returned from his long sojourn in the East, nearly six hundred years ago, he told his countrymen of a large island lying off the coast of China, the inhabitants of which had defeated the armies of the greatest warrior of the age. The name of this island, he said, was Zipangu, or Sunrise-Kingdom. He produced a map, drawn by himself, and pointed out on the shore-line of the Yellow-Sea these memorable words, "There is a great island to the East." But the credulity which accepted the clumsy miracles of the thirteenth century, rejected the story of the far-traveled Venetian. In the fifteenth century, however, a willing and competent listener was found. Columbus believed the tale. And when he sailed from Spain, in 1492, it was for this very island of Zipangu. When he landed at Cuba, he fondly dreamed that he had reached it. But his achievement was greater than he thought. Instead of the island which he sought, he was lifting the veil from a continent!

And now the millions whom God has placed on this self-same continent, and whom he is calling so manifestly to the noblest of all human endeavors, turn their thoughts to the old Sunrise-Kingdom. They send thither an armament, not like that of Columbus, but such an one as his ardent imaginings never compassed. With words of peace and amity they knock for admission; and lo! the iron gates, closed so rudely and so long, turn back on their reluctant hinges. The task which Columbus undertook, but failed to complete, is at last, by a nation which in some sort he called into being, more than completed. To unlock the doors which have been shut for ages against the civilized world, must always be reckoned a deed of honor and praise; still nobler is it, however, to set them wide open for all comers, through all time.

3. *European missionary societies, apparently, are leaving Japan to our American societies.* They are far away; and were they to occupy the land, their missionaries, it is not unlikely, would cross the United States to reach their destination. The burdens, moreover, which they have already assumed, are heavy and constant. To say nothing of China and Africa, with all their millions, Hindostan, which has peculiar claims upon the foremost missionary nation in the old world, will necessitate large expenditures for many years to come.

4. *The honor of our American Protestantism pleads for earnest endeavors to evangelize the Japanese.* It would be a great mistake to regard them as ignorant of the Christian faith. The labors of the Jesuits and others, through a long series of years, are a part of the national history. The bickerings and rivalries, the intrigues and conspiracies of these emissaries of a foreign potentate, — all have a place in the public archives. The points of agreement between Romanism and Buddhism, so obvious as to have proved a sore perplexity and a sorer scandal to many a priest and monk, are well remembered.

On the other hand, they have seen already, and they will see more frequently hereafter, questionable specimens of our Protestant faith. Dutch traders at Nagasaki, merchants, travelers, adventurers of every creed, men of the sea from every land — such persons, surely, with occasional and honorable exceptions — are poor witnesses for the gospel. Alas, how often have heathen men and women looked with pity and scorn upon these ensamples of the more excellent way! Our countrymen, moreover, they will see in large numbers; and they themselves, in large numbers, breaking away from their long and wearisome isolation, will visit our shores. What impression shall be made upon them, here and at home? What feelings toward the Lord that bought them; what thoughts concerning his "great salvation," do we wish them to cherish? The answer will show us the magnitude of our work.

The Committee ask leave to propose for the consideration of the Board the following question, "Shall we resolve to participate, without delay, in the work of evangelizing Japan?" Besides the arguments already adduced, there are others which have a special bearing upon ourselves.

1. *Our place among the missionary societies of the United States.* The Captain of our salvation has been pleased to assign us the forefront in his conflict with the Prince of the power of the air in pagan lands. This, indeed, is no ground of boasting, but of solicitude rather, lest we be found recreant to our trust. Being the oldest and largest organization in our country, it ill becomes us to say that we will do nothing for a nation, so near to us, and half as populous as our own, but leave the entire burden for others to bear. Our Presbyterian brethren entered upon the work with a promptitude which did them honor. Our Dutch Reformed brethren soon followed. Let us hasten to strengthen their hands and cheer their hearts.

2. *In view of changes occurring in our earliest missions, we need a new field for our efforts.* The work at the Sandwich Islands is moving forward to its completion. Our missions among the North American Indians, from causes beyond our control, are greatly reduced. Within the last year, the death of our honored and lamented brother, Dr. King, has ended our labors in Greece. Other modifications are sure to come. In truth, progress in missions implies and necessitates change, not only in plans, but in fields. Let us accept this law of our enterprise with courage and satisfaction; and let us proceed to fill up our latest vacancy by substituting for the kingdom of Greece the empire of Japan.

3. *The constituency of the Board is equal, and more than equal to the undertaking.* To discuss, indeed, the question of ability would be idle and puerile. Our Sabbath-schools, were they properly organized as auxiliaries, without other work to do, could support all our missions!

It may be said, that the Committee are constrained, almost every year, to speak of a threatened deficit. But why? *For lack of systematic, well-organized giving.* The cure for this evil is with the churches; and it must come from a more thorough sympathy with the work of missions in all its vastness and all its urgency.

But why not reduce the scale of disbursements? "Narrow your plans," it is sometimes said. "Lop off stations and missions, if need be, till the offerings, spontaneous and certain, shall balance the expenditures." But where shall we find the point of stable equilibrium? Curtailment tends to ruin. Should we lessen the number of our fields, we should also lessen the power which the Board now has of interesting the churches. It is as if a merchant, to meet a deficit, should reduce his stock in trade, and thereby damage his business. No. Our ability being assumed, as it must be assumed, the broader the ground of appeal, the

more effective will it be. If we expect Christians to give freely, we must show them a work which deserves their generosity.

It will be said again, perhaps, "Two years ago you made an earnest plea for China. Is it not better to send to that empire all the men you can spare?" But (1) it is not seemly that we send forth our sons and our daughters, in such wise that they shall gaze upon those gems of the orient seas, and tread their shores for a brief period, and learn the unspeakable degradation of the people, and then pass onward, all of them, year after year, to regions beyond. And (2) without the mission now proposed, we shall lose a part of the results of our efforts in China. The labors expended upon the land of Sinim, in certain forms especially, must of necessity affect the archipelago which lies to the east. The Chinese Scriptures, for example, will be read by multitudes who are familiar with the language of the elder nation. Other books, prepared by our missionaries, will help forward the reformation which is sure to come. It is a fact as interesting as it is significant, that Dr. Bridgman's "History of the United States" in Chinese has been perused for years in Japan.

In submitting the case to the wisdom of the Board, the Committee beg leave to add, that should the decision be in favor of the undertaking herein suggested, a young brother, in whom they have entire confidence, with us here to-day, is ready to proceed by the next steamer from San Francisco, and inaugurate the enterprise. The son of a former Secretary, who was obliged to resign his post twenty-one years ago, because of injuries received in the discharge of his official duties, and the grandson of Jeremiah Evarts, the worthy successor of Worcester, as also the able expounder of Indian treaties, and the fearless defender of Indian rights, he will take with him the affectionate sympathies of thousands of Christian hearts. Prayer will go up continually that the angel of the Lord may encamp round about him, and that his entrance upon his chosen work may be in the fullness of the blessing of the Gospel of Christ. The question is in your hands, Shall we place Japan upon our list of mission fields, or shall we not?

This was referred to a committee, consisting of Dr. S. C. Bartlett, Hon. A. C. Barstow, Rev. William Warren, D. T. Coit, M. D., Jason Sexton, Esq., Rev. C. R. Bliss, and Rev. L. T. Chamberlain. They reported Thursday morning:—

That they deem it unnecessary further to argue a subject so ably discussed in the paper laid before them; and that they unanimously concur in the conclusion to which it points. The case is, in the main, a clear one. Here is a great and stable nation, of high intellectual capacity and social progress, dwelling in a delightful land, but living without the knowledge of Christ. The good providence of God has peacefully opened that land to a full contact with the Christian nations of the world. Our nation was God's honored instrument in effecting this contact with western civilization. The same Providence has thus far left to the nation that opened the door the work of entering with the gospel. Four or five missionaries only, so far as we learn, have gone to this population of from twenty to forty million souls. The Japanese mind is believed to be eminently accessible; and these first missionary labors have received the seal of the Holy Spirit. But the emissaries of a corrupt Christianity are already pushing their way thither.

Meanwhile this Board, as it recedes from fields already occupied, for the sake of the Churches it represents, needs the healthful stimulus of some new object of Christian love and labor, and some new landmark of progress. A young brother, who is heir to the Christian sympathies of two generations, and personally and favorably known to this Committee, is ready to go in and occupy the opening field.

Under these circumstances, the call seems to us clear and urgent. The Board, and the Churches it represents, cannot afford to lose the quickening influence of this new mission. The immediate expense is not great, but were it greater, it is simply idle to question the ability of our churches to meet it. The real question concerns their spirit of consecration, and the thoroughness with which the cause of missions is pressed home upon them. Let us therefore enter this interesting field, and "in the name of the Lord our God will we set up our banners."

We therefore recommend the adoption of the following resolution:—

Resolved, That the proposal of the Prudential Committee to establish a mission in Japan, commends itself to the judgment, and receives the full and hearty approbation, of this Board.

The resolution was unanimously adopted by the Board, the whole congregation also confirming the vote by rising. Mr. Greene, under appointment as the first missionary of the Board to Japan, was introduced and addressed the assembly; prayer was then offered by Rev. A. T. Pierson, of Detroit, and the congregation sang the hymn "The harvest dawn is near."

CASE OF REV. T. P. JOHNSTON.

A memorial having been presented, through the business committee, from Rev. T. P. Johnston, a former missionary of the Board, requesting a reëxamination of his case, the case was referred to a special committee, consisting of William A. Booth, Esq., Drs. J. F. Stearns, C. Blodgett, and Benjamin Labaree, and Hon. Henry P. Haven, with instruction to report, as soon as may be, to the Prudential Committee, their views of what may seem to them expedient in the case.

LETTERS FROM ABSENT MEMBERS.

Letters of apology for absence from the Annual Meeting were presented from Drs. William Adams, Z. S. Barstow, Ray Palmer, A. L. Chapin, William S. Curtis, J. P. Thompson, William Patton, J. J. Carruthers, George A. Lyon, Alvan Bond, N. Bouton, James Eldridge, P. H. Fowler, H. A. Nelson, R. W. Condit, R. R. Booth, Thomas Shepard, D. T. Fiske, and E. W. Hooker; Rev. E. J. Montague, Hon. William Strong, Hon. C. G. Hammond, Hon. Alpheus Hardy, Hon. John Kingsbury, Hon. Thomas W. Williams; William A. Booth, O. E. Wood, A. W. Porter, A. L. Grimes, T. P. Handy, Ezra Farnsworth, D. W. Ingersoll, W. W. Thomas, and S. H. Potter, Esqrs., and J. Marshall Paul, M. D.

RESIGNATION, AND NEW MEMBERS.

Hon. C. N. Olds, in behalf of the Committee on New Members, reported the resignation of his corporate membership by Diedrich Willers, D. D., and the resignation was accepted. The Committee also nominated for election as corporate members, Edmund K. Alden, D. D., of Boston, Mass.; Charles F. Thompson, Esq., of Brattleboro, Vt.; Hon. Henry W. Williams, of Pittsburgh, Penn., George N. Boardman, D. D., of Binghamton, N. Y.; W. W. Patton, D. D., and Gen. S. Lockwood Brown, of Chicago, Ill.; and these gentlemen were elected by ballot.

The following persons were appointed a Committee on New Members for next year: Hon. William A. Buckingham, Hon. Linus Child, Dr. J. B. Condit, Dr. J. F. Stearns, Hon. C. G. Hammond, Hon. C. N. Olds, and Hon. A. C. Barstow.

OFFICERS.

The Committee to nominate officers presented a resolution of "hearty thanks" to Dr. Nehemiah Adams, who had declined reëlection, "for his constant and efficient service, as a member of the Prudential Committee for thirty-two years," and of sympathy in this time of his illness, which was unanimously adopted. The Committee also recommended the election of the following persons as officers of the Board for the year, and they were elected:—

MARK HOPKINS, D. D., LL. D.,	President.	EZRA FARNSWORTH, Esq.,	
HON. WILLIAM E. DODGE,	Vice-President.	EDMUND K. ALDEN, D. D.,	
CHARLES STODDARD, Esq.,			Prudential Committee.
AUGUSTUS C. THOMPSON, D. D.,		REV. SELAH B. TREAT,	
WALTER S. GRIFFITH, Esq.,		GEORGE W. WOOD, D. D.,	
HON. ALPHEUS HARDY,		NATHANIEL G. CLARK, D. D.,	
HON. LINUS CHILD,			Corresponding Secretaries.
REV. ALBERT BARNES,		REV. JOHN O. MEANS,	
ROBERT R. BOOTH, D. D.,			Recording Secretary.
ABNER KINGMAN, Esq.,		LANGDON S. WARD, Esq.,	Treasurer.
JAMES M. GORDON, Esq.,		JOSEPH S. ROPES, Esq.,	} Auditors.
RUFUS ANDERSON, D. D.,		THOMAS S. RUSSELL, Esq.,	

PLACE AND PREACHER.

The Committee on Place and Preacher for the next meeting reported, recommending that Brooklyn, N. Y., be the place, Dr. J. F. Stearns, of Newark, N. J., the preacher, and Dr. T. M. Post, of St. Louis, his alternate. The recommendations were adopted, and the following persons were appointed a Committee of Arrangements for the meeting, with power to add to their number: Dr. R. S. Storrs, Jr., Dr. Samuel T. Spear, Rev. H. W. Beecher, Drs. T. L. Cuyler, William I. Budington, J. S. Duryea, H. M. Storrs, and Norman Seaver; Walter S. Griffith, S. B. Chittenden, Nathan Lane, A. S. Barnes, Ed. A. Lambert, J. S. Bailey, J. T. Hutchinson, and James Robinson, Esqrs.

RESOLUTIONS OF THANKS.

The Business Committee reported the following resolutions, which were adopted unanimously, after remarks by several persons, the vote being taken by rising.

Resolved, That cordial thanks be tendered to the families and people of Pittsburgh and vicinity, for the large-hearted and open-handed hospitality enjoyed by the members and friends of the Board during the meeting, and particularly for their kindly consideration of the returned missionaries:

To the Committee of Arrangements, for providing accommodations the most ample for our highest convenience:

To the Third and First Presbyterian Churches, for the use of their houses of worship for our meetings:

To the choirs, for their aid in the service of song:

To the representatives of the press, from this city and abroad, for disseminating early and accurate information in regard to our proceedings; and especially, to the "Pittsburgh Commercial," for its complete report of the meetings:

And to the Railroads which have commuted fares to those coming to this meeting.

It was also voted, —

That the thanks of the Board be presented to Dr. Todd for his sermon, and that a copy be requested for publication.

On Friday morning, Secretary Clark announced a gift just made to the Board, of a thousand dollars' worth of astronomical instruments and books, for the use of schools and seminaries in the missions, by Messrs. Davis and Woods, of Pittsburgh; and on motion of Hon. William E. Dodge, the thanks of the Board were voted to these gentlemen, for their munificent donation.

OTHER RESOLUTIONS.

The Business Committee also reported the following resolutions, which were adopted unanimously: —

Resolved, That on this sixtieth anniversary of our society, we feel constrained to recognize, with devout and humble thankfulness, the good hand of our God upon us from the beginning hitherto.

1. We praise him for inclining so many of our sons and our daughters to preach among the Gentiles the unsearchable riches of Christ, and so many of our churches to sustain them by their cordial sympathy and believing intercession.

2. We praise him for sparing so many of our fellow-laborers, some of them far advanced in life, to see this day; and we praise him as well for those who have finished their course, and have passed, with serene trust and radiant hope, to their eternal rest.

3. We praise him for the changes which he has wrought, as marvelous as they were unexpected, whereby the scepters of the mighty have been broken, and the two-leaved gates have been thrown open, so that hundreds of millions have been made accessible to the gospel of Christ.

Resolved, That we cannot refrain from expressing our deliberate and profound conviction, that the churches sustaining the operations of the Board are summoned to more earnest and prayerful endeavors for the enthronement of Christ in all the earth.

1. God has called us to the occupancy of some of the largest and noblest mission fields in the world.

2. He has blessed our efforts so long and so greatly, that the necessities of our success are urging us forward more and more.

3. He has given us our heritage in this goodly land, and multiplied our facilities for speedy and efficient action, for this very end, that with stronger faith and warmer love, we may go forth and proclaim among the heathen the acceptable year of the Lord.

4. In our material prosperity, extraordinary, and hence the more perilous, our best safeguard against worldliness and luxury will be a hearty consecration of our property, as well as ourselves, to our Saviour's chosen work.

The adoption of these resolutions was followed by a special prayer, in which Dr. Sweetser led, and by singing.

DEVOTIONAL SERVICES.

The annual sermon was preached on Tuesday evening, to a very large audience, by Dr. Todd, of Pittsfield, Mass., from Malachi i. 11: "For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." The devotional services of the evening were conducted by Dr. S. B. Canfield, Rev. Albert Barnes, and Dr. George E. Adams. Morning prayer-meetings, on Wednesday and Thursday mornings, in the First Presbyterian Church, were largely attended and impressive. Prayer was offered at the opening of the several business sessions, successively by Dr. I. N. Sprague, Dr. S. C. Aiken, Rev. J. F. Kendall, Dr. Jacobus, Dr. William A. Stearns, Dr. J. B. Condit, and Dr. George E. Adams. Meetings specially for addresses were held on Wednesday and Thursday evenings, at the First and the Third Presbyterian Churches, fully attended and of great interest.

The Sacrament of the Lord's Supper was celebrated Thursday afternoon in the Third Presbyterian Church, Rev. Albert Barnes presiding, assisted by Drs. J. F. Tuttle and E. K. Alden.

Much interest gathered around some meetings not connected with the business of the Board,—the Mothers' Concert of Prayer, Wednesday morning; the Children's meeting, Wednesday afternoon; the meeting of the Woman's Board of Missions, Thursday morning—all held in the First Presbyterian Church; and a social gathering of missionaries and others, with a collation, in the ladies' parlor of the Third Church, Thursday evening, before the public services.

At the closing meeting, Friday morning, addresses were made, in behalf of missionaries, by Rev. John Rendall, of the Madura mission, and Rev. Henry Blodget, of North China, expecting soon to return to their fields; by President Hopkins, in behalf of the Board; and by Rev. F. A. Noble, Chairman of the Committee of Arrangements, in behalf of the people of Pittsburgh. The assembly then joined in singing "Blest be the tie that binds," and united in prayer with Dr. Anderson, who also pronounced the benediction.

As a whole, this meeting of the Board was one which will be long remembered with pleasure and gratitude. The number of members present—56 Corporate and about 150 Honorary—was small, but the church in which the business sessions were held, with its various appended rooms, was admirably adapted to the occasion; all arrangements at the church and for the entertainment of those who came from abroad were very perfect; many of the people of Pittsburgh and vicinity, of different denominations, manifested hearty interest; and some of the meetings, specially that of Wednesday evening, at the Third Church, rose to a very high degree of interest.

MISSIONS OF THE BOARD.

Western Turkey Mission.

SAMOKOVE OCCUPIED.

MR. LOCKE, heretofore of Philippopolis, in the Bulgarian portion of the field, wrote on the 5th of August, from Samokove, a town of about 12,000 inhabitants, "eighteen hours" north of west from Philippopolis. He states that after much consideration it has been decided to occupy that place as a station, and he and Mr. Page, with their wives, removed there in July. He writes:—

"We spent one day in packing, and on July 1st, with Brother Morse as guide, we started to come here. As the 4th came on the Sabbath, it was all right to throw our flag to the winds on the 3d, the morning after our arrival. Our boxes came on the 7th, and the same morning Brethren Morse and Page, with Nicola, our helper, started off on a tour to Bansko. The report of that tour, I am sure, will interest you greatly. It will show, I think, that the decision to occupy this station, so as to be able to see to the work around us, was not unwise.

"As this city and its surroundings have been described I will not delay to speak of them. The mass of the people (Bulgarians) are very much stirred by our coming. Anathemas have been pronounced upon us; every one is forbidden to have anything to do with us, in any way; so that we are undergoing more or less of petty trials and annoyances. But the Turks are very friendly indeed. The Turkish Governor has been to see us twice; each time shaking hands with *all of us*. He has interested himself in getting a house for us, offering to rent us a large one adjoining his own. To-day his wife came, and spent over an hour taking a lesson on her sewing-machine. They had got it out of order, and begged us to see if we could right it for them. She seemed much pleased with her call, which our wives are to return soon. Thus far we have been obliged to live in one house, because of the high rents asked of us, but we think after a few months we can get

all the houses we wish. There are now six members of the church here, from four families. Two of these are graduates of Eski Zagra, one of whom was married to our licensed helper, Evancho, on the 6th ultimo, and the other is an orphan, living now with her brother, who has little or no sympathy with her. There are perhaps seven or eight families whom we reach more or less; but the doors of the rest are shut now, even against selling us eggs or milk.

Wine-drinking Priests. "One of the greatest curses of the place is the use of wine and whiskey. Two or three weeks since, the head men of the Bulgarians enacted a law, that on Sabbath morning, two able-bodied men, with stout staves, should visit all the wine-shops and send home all of the priests whom they might find there; a reform proceeding from the people to those who should be leaders in such matters; and on one Sabbath these two men were seen going from shop to shop.

Light in other Places. "We have one brother at Sophia, tried and true amid many temptations and trials, steadfastly holding on his way, the only light in that whole city. At Cusenets we hear of a man enduring trials for his faith, whom we hope soon to visit. He has been reading *tracts*. So the good work goes on. The railroad that is to be completed in four or five years between Constantinople and Vienna, will pass through this place, it is said. In view of the work now in hand, and that which ought to be done speedily, we ask for at least two more men at once; one to help us in this big field, embracing *all of Macedonia*, and one at Eski Zagra, where there is a school."

Progress. Writing again, briefly, August 6th, Mr. Locke says: "I hope, in a few months, to be able to report concerning the healthfulness of this city. It seems to us by far the most healthy of any place we have been in yet. We have good air;

abundance of soft water in our yard; plenty of fat mutton; wild strawberries and raspberries; pears and apples are plenty; while in our garden there are three or four very large plum-trees so loaded with delicious fruit that the branches are breaking beneath the weight.

"In our present situation — unable as yet to know very much what is going on except through others, commencing anew the work, surrounded by Bulgarians who have done, do, and seem determined to do all they can to drive us out of the city, yet favored by the Turks and Jews, from whom we have had over forty calls in four weeks — we feel the need of wisdom from on high, that we may be led step by step, and may help the little band here who are a light amid the spiritual desolation. We feel that we only need to state to Christians our situation to secure an interest in their constant prayers. We often say, — 'The Master surely is leading us,' — 'That is his hand.' We feel that much prayer is ascending for us, and this thought strengthens us."

THE CESAREA FIELD—ENCOURAGEMENT.

MR. BARTLETT, of Cesarea (370 miles E. S. E. of Constantinople), wrote August 10. After some reference to trying facts connected with the work in Western Turkey, he states: "But, though there are many discouragements, the present aspect of the work in the Cesarea field, taken as a whole, is probably more encouraging than for many years before. Looking at the city, there seems but little positive progress. The people bear heavily the burden laid upon them, leaving the pastor to bear too large a share. He, however, labors faithfully and cheerfully, and we are very glad to feel that he is in full sympathy with the principle of self-support.

"In some of the villages the work is in a very hopeful state. At Moonjasoon the brethren and sisters have decided to be organized into a separate church (several of them are now members of the church in Cesarea), and to settle Baron Krikore as their pastor. The organization and ordination will (D. V.) take place at the time of the meeting of the 'Evangelical Union,' at Cesarea, about the middle of

September. The brethren in Gemerek are building a chapel, in which enterprise they manifest much zeal, doing most of the work with their own hands. They have divided themselves into companies of five, and labor in turn, the preacher directing the whole work. They design to finish it for dedication at the time of the meeting of the 'Union.'

"At Zinjir Dere there seems to have been decided progress. Pastor Kerope is spending a few months there, for a change of air, and we hope the result will be for good. His going was the occasion of a new shower of persecution from the monastery. A very strong effort was made to prevent his securing a house, or entering it after a contract had been made, but it was of no avail. A council was called, composed of priests and other church dignitaries from the surrounding towns, to see what could be done; but instead of taking decisive measures against the Protestants, they fell to quarreling among themselves, and accomplished nothing. They issued their anathemas against those who should show friendship to the Protestants; but, in the mean time, the word was preached, and much conversation was held concerning the truth, and a more earnest spirit of inquiry was awakened. The pastor, by his judicious course, gained friends, and by his incontrovertible arguments convinced objectors, until, now, the friendly spirit is gaining ground. The school, which, under the new excitement, lost all but seven or eight of its scholars, now numbers about twenty, and is still increasing. The pastor's wife was, a few days' since, invited to a wedding, where were a large number of women assembled. She was very kindly received, and treated with marked honor. At the time for refreshments, she was invited to offer prayer, which she did. Our Bible-reader spent a few days there recently, and found a great readiness to listen to the truth wherever she went. At present the prospect there is very encouraging. The people of the place are all Greeks.

"The state of the work at Yozgat, also, is greatly improved. The church is harmonious, the meetings well attended, and some new hearers are, we hope, honest inquirers."

A VISIT TO CHOMAKLU.

Mr. Bartlett writes of a visit (by himself, Mrs. Bartlett, and Miss Closson, and Pastor Kerope, who joined them at Zenjir Dere) to Chomaklu, about twenty miles from Cesarea. The graphic account of the journey, and of lodgings in the "meeting-house," for want of any other place, — "one room, with no floor but of earth and no ceiling above," — must be omitted. They reached the village Saturday afternoon. "The next morning, an audience of from forty to fifty men, women, and children assembled to hear the Word of God, seating themselves upon mats spread upon the ground." After a faithful sermon by the pastor, the missionary ladies held a meeting with the women.

DISCUSSION WITH A PRIEST—SELF-SUPPORT.

Mr. Bartlett writes: "In the mean time we had found our way to a little company gathered near a fountain, a few rods from the chapel. This company consisted of the Armenian priest and several of his followers, who had, in the morning, seated themselves thus near the chapel, in order to prevent their people from going to our meeting. Thus they were *keeping guard*, neither seeking the truth themselves nor suffering those who would to seek it. Being invited to sit with them, the pastor began conversation with the priest, who was very ready to enter upon a discussion, and after a little time the contest became hot. The pastor was quiet and self-possessed, but the priest soon became excited, as one after another of his favorite points were met by Scripture testimony. His friends, seeing their champion vanquished at every turn, were greatly chagrined, some of them fairly enraged, though they were too ignorant to give him any aid; and even the women, with menacing gesture, joined in the clamor against the pastor. Thus for three hours truth held a contest with error; showing to all who witnessed the scene (and at length a large congregation had assembled) how weak are the strongest weapons that can be brought to bear against the 'sword of the Spirit,' the Word of God; and showing to the Armenians by what sophistry and falsehood they are kept in ignorance, while

the great treasure-house of truth is open to them. At length the crowd dispersed, but not until the priest had shown himself weak in argument, dishonest in heart, and utterly unable to maintain his ground.

"In the afternoon, the pastor, in a plain talk to the people, showed them their obligations, not only to *live* for Christ, but to *give* of their substance for the progress of his cause. The previous year they had, with one exception, promised to give one twentieth of their entire income to the Lord; but their crops proving almost a failure, they felt greatly oppressed by their poverty, and did not fulfill their vows. Most forcibly did the pastor show them that they had thus been robbing the Lord. They felt deeply that they had done wrong, and humbly acknowledged it, and on the spot promised to make up the arrearage, and also to pay the same proportion for the present year. They appointed one of their best men as treasurer, to receive their offerings. This was in the midst of harvest-time, when, if at all, their income must be reserved and their offering made. We pray that they may now learn, that it is 'more blessed to give than to receive.'"

Central Turkey Mission.

LETTER FROM MR. MONTGOMERY, August 9, 1869.

TOUR BEYOND THE TAURUS MOUNTAINS.

THIS letter is dated at Nigdeh, perhaps 150 miles north of west from Marash, Mr. Montgomery's station, and north of the Taurus range of mountains, as are the other places mentioned, in a section of country recently transferred from the care of the Western to that of the Central Turkey mission. Hadjin is perhaps 90 miles east of Nigdeh, 50 or 60 northwest of Marash, in a direct line, but over the mountains.

Hadjin. "I think Mr. Perry wrote you of our intended tour through the regions of the Taurus and beyond. We were led to undertake this journey principally by the earnest appeals of the brethren in Hadjin, that we should visit them, and give them counsel and aid. I think the

place had not been visited by a missionary since the expulsion of Mr. and Mrs. Coffing. Another reason for our tour was the feeling that the new regions granted us by the Western Turkey mission should be explored, their relations to the rest of our field ascertained, and their wants made known before another annual meeting of our mission. We reached Hadjin in four days from Maraash, by a not difficult road, passing by Bonduk and Geben, and afterwards along the high coal ridges of the Taurus, till we reached a high table land, which supplies Hadjin with grain. Hadjin is peculiarly situated, on a high, steep rock, in the bottom of an immense grain 'hopper,' as Mr. Perry calls it, 2,000 feet deep; and is built so compactly that, as we first saw it from the hill-side, more than 1,500 feet above it, we could distinguish little else than a mass of flat earth roofs.

A whole Sabbath of Preaching. "Our stay in Hadjin, from Friday till Tuesday morning, was a precious season, one we shall long remember. We had religious services each evening on the housetop, where our tent was pitched, and large numbers of Armenians as well as Protestants listened to the word of the gospel with eager attention. The Sabbath, especially, was a day of peculiar interest. A good audience of Armenians and Protestants gathered about us on the housetop at 6 o'clock, A. M., and listened to a sermon from the words, 'Behold the Lamb of God, which taketh away the sin of the world.' This service over, a new audience of Armenians came about us and listened to the exposition of the 3d chapter of the Gospel of John, till 10 o'clock, when, my voice getting weary, our helper was sent for—an earnest worker and student, spending his vacation here. He continued the reading and exposition of the Word until noon. Then Mr. Perry preached to an unusually crowded house, in the place of worship in the city, from Romans iii. 21-26. Then again new-comers continued to be present at the tent, and to listen to the gospel words until time for evening service, when I had the pleasure of preaching to another and still larger audience on the housetop. Thus from early morning till dark there

was hardly an intermission in the preaching, or exposition, or reading of the Word of God, and that to unaccustomed ears. May God add his blessing, and make the word as seed sown in good ground, which shall bear much fruit to his own glory.

The Protestants—Other Villages. "The thirty-two brethren who are enrolled as Protestants here, are strong in their new faith, and though feeling weak and ignorant themselves, are expecting great things from the Lord for the cause of truth. In the vicinity of Hadjin other and important Armenian villages were reported to us, where many are seeking the truth, and desiring teachers. I am sorry that when our school opens again we shall have no suitable native helpers, for any of these villages.

Nigdeh and Vicinity. "We left Hadjin Tuesday morning, and came a little north of west, two days, to Everek—a large village eight-hours south of Cesarea. This was the first village that we found containing Armenians after leaving the vicinity of Hadjin. Traveling two days more, in a general direction of 10 or 15 degrees south of west, and passing several Moslem and Greek villages, we reached Nigdeh. This place lies in a beautiful plain, extending west and southwest as far as the eye can reach, and bounded, on the south and southwest, by the snowy ridges of the Taurus. It is surrounded with gardens and orchards, and from the rolling hills over which we approached it, was exceedingly beautiful.

"The cause of truth has not made the advance here that we had expected; and it needs pushing with vigor and on a new basis, namely, that of more self-denial, activity, and liberal giving for Christ. The Protestants number about thirty. There are about 800 Armenians, 2,500 Greeks, and 15,000 Moslems in the city. Two hours west is the village of Bare, with about 600 Armenians, and many Greeks. Two or three other villages in the vicinity have each about the same number of Armenians. Besides these, there is a large and almost countless number of Greek villages. What to hope respect-

ing the future of these Greek Christians, since they are not nationally Greeks but only members of the Greek church, I do not know. The fact that one of the Protestants here is from that communion, and that two other men avow themselves convinced of the truth, but are kept back through fear of persecution, may be an indication that their case is not utterly hopeless.

"Although the idea was conceived, at our last annual meeting, of working this region from Marash, temporarily, until a new centre should be formed in these parts, since coming here, both Mr. Perry and myself are strongly impressed with the feeling that the work in this field should be pushed vigorously, and that if, in addition to the man whom we imperatively need and *must have* for Aintab this autumn, another good man can be found as an associate for Mr. Adams, our idea of joining Adana and Tarsus to the Antioch field had better be abandoned. The reason for this seeming change in our opinion is that we find, what we did not know before, that there is a large tract of country lying between Hadjin and Nigdeh in which there are no villages to be worked, and that the road from Marash to Nigdeh, necessarily long, must pass through the Cesarea field, and so out of our own, while, on the other hand, it is only thirty-six hours [east of south] from Nigdeh to Tarsus."

Eastern Turkey Mission.

EXCITEMENT SUBSIDING AT ERZROOM.

MR. COLE wrote from Erzroom July 29th: "The excitement about us and our work has subsided somewhat, so that insults upon the street, and imprisonment at the hands of the Pasha, are less to be feared. Whether it is best that this excitement should pass away, God knoweth. We have believed that it had its office in our work, and, tremblingly, felt to thank God for each new throb of the public heart. The more our enemies were excited the greater were their absurdities and inconsistencies, and the more apparent was the contrast between *their* system

and that of our Master, which we were trying to establish. But if it shall now please our Heavenly Father to give us less notoriety, we will accept it as a favor at his hands whose Spirit may be working a mighty under-current, hidden from the natural eye.

"This season of the year does not contribute to the aggressive work. People are too busy in matters of the world. The villagers spend their days (and often nights) in their fields, at agriculture; or upon the mountains, keeping their flocks. But as the autumn and winter come on, we may hope for a time of harvest. At present we can try to fit these young men, whom we hope Providence has given into our hands, that we may send them out to do battle the coming winter. We do also what we can in the villages about us, while a portion of us continue delving at the Armenian language.

PLEASANT SOCIAL INTERCOURSE.

"Mrs. Cole and I returned a short time since from the annual meeting of this mission, held at Harpoot, May 28th. I will not enter into detail respecting that occasion. It was exceedingly pleasant in most respects. As missionary families, we had, O, such delightful times! I surely think we never enjoyed visiting more. The journey was very, very hard, especially for Mrs. C., who had been sick before we started, but she frequently said, 'This pays for all.' As a circle we sang, chatted, and prayed together like brothers and sisters. We found it a privilege beyond our highest expectation to form, at this early day, such choice acquaintances. In parting, we felt almost as though kindred ties were holding our hearts together. But gladly did we turn to our own dear circle and scenes of labor, for *here* God has caused the lines to fall to us."

Syria Mission.

THEOLOGICAL SCHOOL.

A LETTER from Mr. H. H. Jessup, of Abeh, dated August 14, mentions some facts respecting the theological school at

that place, with which he is connected, which will interest thoughtful readers. He says: "We have a weekly discussion in the seminary, and the questions discussed have done much to increase the interest of the young men. These are some of the questions: Which is most needed now in Syria, an increase in the number of schools, or of preachers? Which is most desirable for the evangelical churches in this empire, a native or a foreign pastorate? Which plan is best for the support of the ministry, endowments or voluntary contributions? Would a republican government be adapted to the people of the Turkish Empire in their present condition? Is the Bible alone a sufficient guide in religious matters? How should controversy with the Moslems and Druzes be conducted? What are the best means for carrying the gospel to the Bedouin Arabs?"

"Some of the written discussions and essays have been remarkable. I would like to give you an outline of the arguments adduced by the young men on the subject of a native ministry, the evils of church endowments, the proper sphere of education, the impossibility of a Republican government in Turkey, and the mode of conducting controversy with the Moslems."

"Yet the young men labor under great disadvantages. They have almost no books of reference, and I have given them a lecture, or series of lectures, on several of the subjects, to enable them to discuss them intelligently."

"I am now going on with Sacred History and the Christian Evidences, and owing to the want of Arabic books on general history, I am giving one hour a day to Ancient History. The more advanced young men, who are called on to preach every Sabbath, write a sermon or skeleton weekly, and this, with Mr. Calhoun's exegetical exercises, and their study of English, gives them work enough."

PROTESTANT ENTERPRISE.

Mr. Jessup reports, briefly, a few facts which serve to indicate the enterprise of Protestants in Syria, and the progress which may be expected among the peo-

ple as the gospel gains influence; and others showing the esteem in which Protestants are held.

"A Syrian Protestant has set up a steam flour-mill at Acre, near Mount Carmel, and is grinding wheat for all the dwellers in Galilee and along the Phœnician coast."

"An Armenian Protestant has a steam saw-mill near the mouth of the Orontes, west of Antioch."

"A Syrian Protestant in Beirut is engaged largely in the importation of kerosene oil and lamps, from the United States, and has introduced it so largely into Syria that it has quite supplanted the olive oil. To accommodate the poor fellahs in the mountains, he has prepared a cheap tin top to the common glass lamps, by which the kerosene is burned with a small, round cord-wick, fitting tightly in a tin tube, thus dispensing entirely with glass chimneys. Of course the smoke is abundant, but Syrian peasants delight in smoke, as it preserves their log-roofs from worms. An iron bridge is now in process of construction across the river Damur, between Beirut and Sidon, and the carriage-road from Beirut southward, towards Sidon, is being pushed forward with rapidity."

CONFIDENCE REPOSED IN PROTESTANTS.

"Some years ago, the Greeks of Deir Mimas fell into a quarrel about their ecclesiastical revenues. The income from the church estates was vastly in excess of former years, and the whole village was rent with violent struggles on the part of the people, to secure their part of the prize, after giving the Greek priest a meagre portion. They cast about them for an agent to whom they could intrust the care of the funds. They could not trust the priest, nor the sheik, nor any one of the old men, and at length, by unanimous consent, they requested the Rev. Mr. Ford, the American missionary, to take charge of the revenues of the Greek church!"

"A few years since, the Governor of Lebanon, and the British Consul-General, requested an American missionary to take the charge of the Druze College in Lebanon, which is supported by the ecclesiastical revenues of the Druze nation."

FAMILY WORSHIP AT ALEIH.

Mr. Lowry, of the Tripoli station, wrote, August 14, from Aleih, a place of summer resort on Mount Lebanon, mentioning some pleasant incidents.

"We have been here since the last of June, and find it very pleasant. The people are much more open to the gospel than in Tripoli, I think. We always have prayers in Arabic in the evening, with the servants. Some of the neighbors being near one evening, I invited them in. The next evening more came, including boys from the school. Then they said they did not know what time to come—so I began to ring a little hand-bell; but then the complaint was, that there were others at a distance who wanted to come, but could not hear the bell. So we began to ring the *nakoos*, which the natives use in the place of a bell,—a flat piece of iron, upon which they strike with another piece of iron,—and in this way our evening worship has become a public meeting every evening,—numbering from 8 to 12 men and women, and from 12 to 20 boys and girls,—at which all who can do so read in turn, while I try to explain and apply each verse as it is read. I am also trying to teach them to sing a little. I find the occasion very profitable as an opportunity to practice my Arabic, and also very pleasant. They all seem to take such delight in coming, and are so ready to listen, generally, that it is a real pleasure. I have *felt* more like a missionary since I have been here, in Aleih, than at any previous time in Syria. We live right in the midst of the people, all of whom respect us. They come to our house at all hours of the day, are glad to have us visit them, and are generally ready to listen to us, and assent to everything.

"Yet, while they acknowledge their errors, and that they are sinners, the fact seems to take no hold on their hearts, and as we leave them we feel that we have not made the least impression. I have learned that we must be *patient* in well-doing, and labor on, hoping for fruit afterwards, when we have *instructed* the people for months, and it may be for years.

"Dr. Post has preaching at his house

every Sabbath, which is attended by about 40, old and young. This is a great improvement, he tells me, on two years ago, when he was able to gather together only 10 or 12. I ought, however, to say, that perhaps half of this number are the boys of the school, the teacher of which is a Christian man, and takes a good deal of pains to teach the children aright. The school belongs to the Suleebas."

GOOD NEWS FROM HUMS.

Mr. Lowry sends an outline of intelligence from Hums, which may be given to the readers of the Herald also, "as a foretaste," since not more than this, probably, can find a place in this number, if fuller accounts should come to hand.

"I have just received a very cheering letter from Brother Samuel Jessup, from Hums. He has been absent a month, making a tour of our field, and gives very encouraging news from the Hums church, of which I will give you the substance as a foretaste, taking it for granted that he will write you fully when he returns.

"1. The brethren have elected an evangelistic committee to send two persons to some neighboring village every Sunday. 2. They have reorganized their missionary society, and *all* have become paying members, giving their contributions weekly. 3. They have appointed their deacon missionary to Hamath, and pay half his salary and expenses. He is the right man to go, and will go cheerfully. 4. They have asked for a *native* pastor; have made no allusion to their former difficulties, and have not opened the subject of having a Frank."

SEEKING AN EDUCATION.

"Our native helper, who has been at Hums since February, is not in good health, so we send back, this summer, a young man from the college, who was with them last summer. His name is Behnan, his home at Mosul. The people at his home wished him to become their pastor, but he replied that he did not know enough, and must have an education. So he left his wife and children with his father, sold his house and what little property he had in order to raise funds, came to Beirut

and entered the college. The people at Hums say he is just the man for them, and have made out a call, which they will present as soon as they receive Suleeba's resignation. Whether he will see it his duty to accept the call, if extended, I do not know; but he seems willing to do what he thinks duty, and go where the Lord leads."

Sandwich Islands Mission.

A BLIND NATIVE PREACHER.

DR. GULICK sends an obituary notice (from the *Friend* of August 1st), saying it is "a very truthful sketch of one of the most remarkable of Hawaiian preachers. He had his foibles, such as to make us hesitate about ordaining him, but his powers as an orator were very unusual." The notice (written by Dr. L. Smith) will be given here somewhat abbreviated.

"Paulo Kapohaku, the blind Hawaiian preacher, died suddenly on the 20th of July, at Kalihi, Oahu. Kapohaku was one of the second reinforcement of missionaries sent out to the Marquesas mission, in 1858, by the Hawaiian Missionary Society. He had never been taught in any of our public schools, but by the Word of God and by the Holy Spirit. He read the Bible through, deliberately and prayerfully, *four times*, from Genesis to Revelation, and the books and chapters of the Old and New Testament were all properly arranged in his mind, so that he was generally very accurate in citing Scripture, chapter and verse, when preaching. He was located by his missionary brethren at Heteani, on the island of Hivaoa. When he had been there two years, Rev. T. Coan, delegate of the Hawaiian Missionary Society, visited all those self-denying missionaries. Reporting Heteani, he says:—

"The missionary is self-denying, humble, laborious, and patient, and the people love and honor him. He is one of the most quaint, original, energetic, and acceptable preachers in the mission, but he has less temporal comforts than any."

"Subsequently to Mr. Coan's visit, Mr. Kapohaku was attacked with ophthalmia,

and was unable either to read or write. On the 16th of February, 1861, letters came to hand from Rev. Messrs. J. Kekele and A. Kaukau, informing the Society that P. Kapohaku's house was burnt by an incendiary on the 14th of August, and that he was so blind as to need some one to lead him from place to place. Consequently the directors, in their next general letter, advised him to return to Honolulu, where he could have the benefits of the Queen's Hospital. Dr. Gulick went at this time as delegate, and was the bearer of this letter. In his report he stated:—

"This blind missionary is a rare man—not indeed taught in your high schools, but of the Spirit. I admire and love him as reflecting the image of Him, who, I hope, is also my Lord and my God. His enthusiasm in his Master's cause is edifying and invigorating. When I told him of the desire of the Board that he return, on account of blindness, he expressed a readiness to do so, but with the wish to be again a missionary, should his eyesight return."

"While at the Queen's Hospital his sight was so much improved that he could walk the streets without a guide, and could distinguish persons and objects near at hand, but he was never able again to see so as to read and write. Aided and accompanied by some friends, he made a tour of the Hawaiian Islands, interesting the people very much in his description of the character and condition of the poor heathen. While he was at Lihue, on Kauai, the people there, together with the Governor of that island, earnestly requested him to stop with them and become their minister. He remained for more than a year, and then returned to Honolulu and labored as an assistant-preacher with Rev. L. Smith, his former pastor. Kapohaku's preaching was so acceptable and satisfactory to the pastor, church, and congregation at Kaunakapili, that in 1865, when Mr. Smith had leave of absence for a year to visit his native land, he cheerfully complied with the request of the church that Kapohaku should be their preacher during his absence. On the return of the pastor, in June, 1866, Kapohaku was requested to continue his labors, and alternate with the pastor in preaching

on the Sabbath, and to aid also in conducting meetings during the week.

"In April, 1867, the districts of Moanalua and Kalihi were set off and organized into an independent church. A large majority of the church members in these

two districts immediately gave a call to P. Kapohaku to become their pastor, offering him a salary of \$150 a year. As a licensed preacher he labored faithfully and successfully among them till the day of his death."

WOMAN'S WORK.

RECEIPTS OF THE WOMAN'S BOARD,

FOR SEPTEMBER.

Mrs. Homer Bartlett, Treasurer.

MAINE.

Amherst. Mrs. H. S. Loring, \$3 00
Holden. Mrs. D. Harrington, 1 00

NEW HAMPSHIRE.

Atkinson. Rev. Jesse Page to constitute his sister, daughter, and niece L. M.'s, 75 00
Pelham. Mrs. H. C. Wyman and Mrs. E. W. Tyler, to constitute themselves L. M.'s, 50 00

VERMONT.

Brandon. Cong. church, a ring from a lady, and from the Society, 25 00
Montpelier Auxiliary. By Mrs. A. J. Howe, Treasurer, fourteen subscribers of \$1 each, and \$19 in smaller amounts, a part to constitute Miss Mary A. Eustis L. M., Mrs. A. J. Howe, to constitute herself L. M., \$25, 58 00
St. Albans Aux. By Mary A. Smith, Treasurer, to constitute Mrs. J. Q. Bittinger, Mrs. Worthington C. Smith, and Miss Frances M. Brainerd, L. M.'s, 82 00

MASSACHUSETTS.

Pittsfield. Stephen Reed, to constitute Mrs. Sarah E. Reed L. M., 25 00
Townsend. "M. E. H.," weekly, 1 04
Proceeds of a few foreign curiosities, 3 00
Boston. "D. M. C.," \$5, Mrs. S. Farrington, \$2, jewelry proceeds, \$10, last earnings of a deceased friend, \$2.40, "S. L. R.," \$10, jewelry proceeds, from Mrs. B., \$15, 44 40
Boston Highlands. Elliot church, Infant class s. s., 7 50
(Fanny Munger's missionary-box, being pennies saved, \$1; by mistake acknowledged in October Herald as from North Chelmsford, should have been from Boston Highlands.)
South Boston. E Street Cong. church, 28 75
Allston. "A friend," 2 00
Littleton. Mrs. L. S. R. Houghton's s. s. class, for Miss Clark's school, Turkey, 5 00
Newton. Miss Hitchcock, to constitute herself L. M., 25 00
Auburndale. Mrs. Calvin Cutler, 1 00
Woburn. "H.," 5 00
Leicester. Cong. ch. and so., to constitute Mrs. Isabelle Lyon, of New York, L. M., 25 00
Winchester. Miss Lizzie Chapin, to constitute herself L. M., 25 00

CONNECTICUT.

Hebron. Mrs. Jasper Porter and Miss Anna Porter, 2 00
Middletown. Mrs. Elias H. Goodrich, to constitute herself L. M., 25 00
Bolton. Ladies of Cong. church and society, 15 00
West Hartford. "J. F. C.," 1 50
Norwich. 2d Cong. ch. aux., of which from Mrs. H. P. Williams, \$25, to constitute Mrs. Alvan Bond L. M., 150 00
Hartwinton. Mrs. Sarah B. Hayes, to constitute herself L. M., 25 00

NEW YORK.

Cortmans, Albany co. Miss Catharine Ten Eyck, to constitute herself L. M., 25 00
Waverly. Rev. J. B. Beaumont (of which from Mrs. Larned, 16.15), to constitute Mrs. H. N. Beaumont L. M., 25 00
New York City. J. T. Leavitt, to constitute his wife L. M., 25 00
Buffalo. Westminster ch. aux., additional, Fayetteville, Oneondaga co. Aux. By Harriet S. Todd, Secretary. Of which \$50 is to constitute Mrs. Katharine H. Digeow and Mrs. Jane Pratt, L. M., 70 00
Champlain. Mrs. P. Moore, 5 00

PENNSYLVANIA.

Philadelphia. "C. A. L.," a monthly contribution, 25 00

OHIO.

Toledo. "A friend," to constitute Mrs. W. E. Parmelee L. M., 25 00

MICHIGAN.

North Star. 1st Presbyterian church, 2 00

MINNESOTA.

Winona. Mrs. H. F. Hatch, 20 00
For Quarterlies, 922 19
Total for the month, \$965 38

N. B. Letters respecting "Life and Light for Heathen Women" (the Quarterly issued by "Woman's Board of Missions"), should be addressed to Secretary W. B. M. at Missionary House, 33 Pemberton Square, Boston. Letters for Treasurer of W. B. M. to Mrs. Homer Bartlett, 25 Marlboro Street, Boston.

MISCELLANY.

EMBARKATIONS.

REV. JOSEPH L. WHITING, of Jasper, N. Y., and Mrs. Lucy Eliza (Jackson) Whiting, of Norwalk, Ohio, Rev. Devello

Z. Sheffield, of Gainsville, N. Y., and Mrs. Eleanor W. (Sherrill) Sheffield, of Pike, N. Y., Rev. Daniel C. McCoy, of Clayton, Illinois, and Mrs. America H. (Pollock)

McCoy, of Burlington, Iowa, and Miss Mary A. Thompson, of Rosendale, Wisconsin, sailed from San Francisco, October 4, by steamer for China, to join the North China mission. Mr. Whiting is a graduate of Genesee College and Auburn Theological Seminary; Messrs. Sheffield and McCoy are also graduates of Auburn. An interesting farewell meeting was held at Chicago, on Sabbath evening, September 19th, as this company were about starting for San Francisco; and through the kind attentions of E. P. Flint, Esq., and the hospitality of the Christian people at San Francisco, they were pleasantly entertained in private families during their stay in that city, before the departure of the steamer.

Rev. Charles Harding, of the Mahratta mission, and Mrs. Elizabeth D. (Ballantine) Harding, now from Amherst, Mass., but a daughter of the late Rev. Henry Ballantine, of the same mission, sailed from New York October 16th, for Liverpool, on the way to India.

DEATHS.

At Pine Ridge, Choctaw Nation, August 18, 1869, Mrs. Priscilla G. Kingsbury, formerly a teacher (Miss Child) in the girls' boarding-schools among the Choctaws, from 1852 to 1859.

At Constantinople, August 3d, Helen W., infant daughter of Rev. George F. and Mrs. Helen M. Herrick, of the Western Turkey mission.

Papers have announced the death, at Colebrook, Conn., of Mrs. Abner Wilcox, from the Sandwich Islands, on the 13th of August, and of her husband, one week later. No direct information on the subject has reached the Missionary House. Mr. and Mrs. Wilcox went to the Islands with the large missionary company who sailed in December, 1836, and Mr. Wilcox has been engaged there as a teacher. A few months since they came to the United States. They are stated to have died "of fever, probably contracted on their overland trip."

DONATIONS RECEIVED IN SEPTEMBER.

MAINE.		
Cumberland county.		
Falmouth, 2d Cong. ch. and so.	5 25	
Gorham, a friend,	5 00	
Lewiston (Pine st. Cong. ch. and so.		
57, A. D. Lockwood, 200, J. W. Danielson, 20; correction of acknowledgment in Sept. Herald).		
Portland, Louis T. Kimball,	5 00	
Standish, Cong. ch. and so.	14 50	
West Auburn, 1st Cong. ch. and so.	50 00	
Westbrook, 2d Cong. ch. and so., add'l,	5 00	
Windham, Cong. ch. and so.	6 00—90 75	
Hancock county.		
Blue Hill, Cong. ch. and so.	17 00	
Kennebec county.		
Hallowell, Cong. ch. and so., coll.		
119.55, m. c. 27.10;	146 65	
Pittston, S. A. White,	5 00	
Waterville, Mrs. T. W. Herrick,	5 00—156 65	
Lincoln county.		
Edgcomb, Cong. ch. and so.	29 00	
Oxford county.		
Bethel, 1st Cong. ch. and so.	30 00	
Norway, Cong. ch. and so.	12 00—42 00	
Penobscot co. Aux. Soc. E. F. Duran, Tr.		
Bangor, Central Cong. ch. and so.	300 00	
Brewer Village, Cong. ch. and so.	29 42—329 42	
Piscataquis county.		
Monson, Cong. ch. and so.	14 00	
Somerset county.		
Norridgewock, Cong. ch. and so.	108 79	
Union Conf. of Churches		
South Bridgton, Cong. ch. and so.	14 00	
Washington county.		
Robbinston, Cong. ch. and so.	10 15	
York county.		
Buxton Centre, Cong. ch. and so.	5 00	
Saco, 1st Cong. ch. and so., Benev. Soc., m. c.	10 75—15 75	
	827 52	
Legacies.—Wells, Mrs. Hannah Gooch, by Joseph Dane, Ex'r (in part),	2,000 00	
	2,827 52	
NEW HAMPSHIRE.		
Cheshire co. Conf. of Ch's. George Kingsbury, Tr.		
Walpole, Cong. ch. and so., add'l, 2, S. N. Perry, 20;	22 00	
Coes county.		
Lancaster, Cong. ch. and so.	36 70	
Grafton county.		
Bath, Mrs. M. W. Mann, a thank-offering,	5 00	
Littleton, Cong. ch. and so.	158 00	
Orfordville, Rev. N. F. Carter,	2 00	
Piermont, Cong. ch. and so. 11, Mrs. A. L. Marden, 7, Helen Hill, 2;	20 00—185 00	
Hillsboro co. Conf. of Ch's. George Swain, Tr.		
Greenfield, Union Evan. ch. and so.	36 00	
Temple, Cong. ch., Miss Lucy Heald, deceased,	5 00—41 00	
Merrimac co. Aux. Soc. Geo. Hutchins, Tr.		
East Concord, Cong. ch. and so.	27 50	
Rockingham county.		
Deerfield, Cong. ch. and so.	25 00	
Hampstead, Cong. ch. and so.	40 00—65 00	
Sullivan co. Aux. Soc. N. W. Goddard, Tr.		
Claremont, Cong. ch. and so. m. c. 19.50; D. M. Ide, for China, 20;	39 50	
Lempster, 1st Cong. ch. and so.	10 00—49 50	
	425 70	

Legacies.—Warner, E. G. Currier, add'l,
by Origen Dimond, Ex'r,

8 00

429 70

VERMONT.

Addison co. Aux. Soc. A. Wilcox, Tr.

53 50

Shoreham, Cong. ch. and so.

Bennington county.

102 58

Manchester, Cong. ch. and so.

Caledonia co. Conf. of Ch's. T. L. Hall,

Tr.

8 50

Cabot, Cong. ch. and so.

6 75

Danville, Cong. ch. and so.

15 25

Chittenden co. Aux. Soc. K. A. Ful-

ler, Tr.

Burlington, 1st Calr. Cong. ch. and

so. m. c.

54 16

Hinesburgh, Cong. ch. and so.

25 00

Westford, Cong. ch. and so.

60 75

Essex county.

139 91

Lunenburg, Cong. ch. and so.

7 50

Franklin co. Aux. Soc. C. B. Swift, Tr.

St. Albans, Willie K. Smith,

5 00

Sheldon, Cong. ch. and so.

coll. for the debt, 51, July m. c.

2.55;

58 55

Orange county.

Chelsea, Cong. ch. and so., add'l,

friends, by Abby G. Hale,

5 00

Strafford, Cong. ch. and so.

23 00

Williamstown, Cong. ch. and so.,

add'l,

4 00

Orleans co. Conf. of Ch's. Rev. A. R.

Gray, Tr.

Barton, Cong. ch. and so. (of wh.

from Mrs. M. B. Pierce, 10; A. C.

Robinson and family, 10; Mrs. Syl-

via Swift, 10), to const. Moses SAG-

GENT, H. M.

103 00

Craftsbury, Cong. ch. and so., annual

coll., add'l, Sept. coll. 16.50, Lad-

ies' Misc'y Asso'n, 24;

49 00

Holland, Cong. ch. and so.

10 00

Rutland county. James Barrett, Agent.

Fairhaven, C. Reed, 3.50; Levi Reed,

1.50;

5 00

Poultney, Mr. and Mrs. J. W. Bacon,

7 00

Rutland, Cong. ch. and so., of wh.

from m. c. 19.10,

167 20

West Rutland, Cong. ch. and so.,

45 00

Windham co. Aux. Soc. C. F. Thomp-

son, Tr.

Westminster East, Cong. ch. and so.,

add'l,

2 00

Windsor co. Aux. Soc. Rev. C. B.

Drake and J. Steele, Trs.

Bethel, Cong. ch. and so.

13 25

Springfield, L. N. Barnard,

10 00

West Hartford, Cong. ch. and so.

29 00

82 25

841 34

Legacies.—Essex, Nathan Lathrop, add'l,

by S. G. Butler, Ex'r,

35 00

876 34

MASSACHUSETTS.

Barnstable county.

Yarmouth, Cong. ch. and so., add'l,

for the debt,

19 25

Berkshire county.

Dalton, Cong. ch. and so.,

62 40

Lanesboro, Clarissa Briggs,

5 00

Richmond, Cong. ch. and so.

10 00

Sheffield, 1st Cong. ch. and so.

1 90

South Williamstown, Cong. ch. and

so.

36 00

Williamstown, White Oaks Chapel,

for Rev. H. A. Wilder's station,

South Africa, 18.88; K. Danforth,

10; Willie H. Sanders, 1;

29 88

Boston and vicinity.

Boston, of wh. from a friend, for the

debt, 50; E. W. N., 25; a friend,

25; a lady, 10; a tithe, 6; a friend,

5; ditto, 5; M. E. Atherton, 2; a

friend, 1;

735 55

Chelsea, Broadway Cong. ch. and so.

m. c. 83.54; Winn Cong. ch. and

so., 2 months, 70.50;

154 04

839 50

Brookfield Asso'n. William Hyde, Tr.

Barre, "A loving disciple," for the

debt,

2 00

Dudley, Cong. ch. and so.

100 00

North Brookfield, 1st Cong. ch. and

so. m. c. 50.00; Mrs. J. E. Porter,

to const. WILLIAM H. MONTAGUE,

H. M., 100;

159 60

261 60

Essex county.

Lawrence, a friend, to const. SETH

JEWETT ALLEY, Newport, N. H.,

H. M.

100 00

Essex co. North Conf. of Ch's. Wil-

liam Thurston, Tr.

Bradford, Cong. ch. and so.

40 00

Georgetown, Ortho. Memorial ch.

and so., annual coll. (for the debt),

76 00

Haverhill, a friend,

2 00

Ipswich, 1st Cong. ch. and so.

87 75

Newburyport, SARAH M. BASSETT,

with prev. dona's, to const. her-

self H. M.

40 00

West Newbury, 1st Cong. ch. and

so., coll. 10.10, m. c. 5.02;

15 12

210 87

Essex co. South Conf. of Ch's. C. M.

Richardson, Tr.

Salem, Tabernacle Cong. ch. and so.

m. c. 25.82; a friend, 75;

101 82

Wenham, Cong. ch. and so.

35 00

136 82

Franklin co. Aux. Soc. L. Merriam,

Tr.

Bernardston, Ortho. Cong. ch. and so.

37 07

Greenfield, 2d Cong. ch. and so.

m. c.

17 87

New Salem, Cong. ch. and so., add'l,

1 00

Shutesbury, Rev. William K. Vail,

2; Mrs. Julia T. Vail, 1; Mrs.

Lucy G. Reed, 1; Mary A. Hunt-

ing, 1;

5 00

Sunderland, Cong. ch. and so., add'l,

with prev. dona's, to const. W. R.

WARNER, G. F. ABBEY, and N. A.

SMITH, H. M.

49 42

Warwick, Trin. Cong. ch. and so.

52 50

162 86

Hampden co. Aux. Soc. J. C. Bridg-

man, Tr.

Longmeadow, 1st Cong. ch. and so.

(add'l), for the debt,

22 40

Springfield, C. M.

560 00

West Rutland, Cong. ch. and so.

29 45

551 85

Hampshire co. Aux. Soc. S. E. Bridg-

man, Tr.

Amherst, 1st Cong. ch. and so., spe-

cial coll. for the debt, 162 18,

167 18

Leavitt Hallock, 5;

East Hampton, Payson Cong. ch.

and so., of wh. from E. H. Saw-

yer, to constitute SARA WARNER,

H. M., 100;

834 61

Enfield, Cong. ch. and so. m. c., 2

months,

20 00

North Amherst, Cong. ch. and so.

107 00

Worthington, Cong. ch. and so.

17 75

146 54

Middlesex county.

Auburndale, Mrs. Hooper,

5 00

Cambridge, Shepard Cong. ch. and

so., add'l,

60 00

Charlestown, 1st Cong. ch. and so.

m. c.

17 32

Lincoln, an offering of "first-fruits,"

towards the debt,

1 00

North Cambridge, L. M. S.

2 50

Sudbury, Cong. ch. and so., add'l,

33 19

Tewksbury, Cong. ch. and so.

92 95

211 96

Middlesex Union.

Assabet, Evan Cong. ch. and so.

11 51

Groton, Union Cong. ch. and so.,

add'l,

71 07

Harvard, Cong. ch. and so.

46 25

Lancaster, Evan Cong. ch. and so.,

add'l,

10 50

Shirley Village, Cong. ch. and so.

8 40

Townsend, Ortho. Cong. ch. and so.

12 84

160 57

Norfolk county.

Dorchester, A. W. and L. C. Clapp,

3, "A friend, for father and moth-

er," 2;

5 00

Jamaica Plain, Central Cong. ch.

and so. m. c.

17 00

Medway, 1st Cong. ch. and so. m. c.	8 00	Durham, 1st Cong. ch. and so.	78 90
North Wrentham, Cong. ch. and so.	26 43	East Hampton, 1st Cong. ch. and so., add'l, for the debt,	45 35
West Roxbury, South Evan. Cong. ch. and so. m. c.	42 85—59 28	New, 1st Cong. ch. and so.	36 13—158 88
Old Colony.		New Haven City, F. T. Jarman, Agent.	
Wareham, Rev. T. F. Clary,	25 00	North Cong. ch. and so., add'l, (of wh. from Atwater Treat, for the debt, 50, Mrs. Lois Chapin, for the debt, 50, m. c. 11.50; 111.50; 3d Cong. ch. and so. 80.59; Davenport Cong. ch. and so. m. c. 10.85; a friend, 25;	227 94
Palatine Miss'y Soc. E. Alden, Tr.		New Haven co. East Aux. Soc. F. T. Jarman, Agent.	
East Abington, 3d Cong. ch. and so.	108 57	Brandford, Mrs. Martha Twerner,	1 00
East Weymouth, Cong. ch. and so.	150 00	North Madison, Cong. ch. and so.	29 00—21 00
Middleboro, 1st Cong. ch. and so., add'l,	81 69	New Haven co. West Conso'n. E. B. Bowditch, Tr.	
North Weymouth, Miss Priscilla Blanchard,	5 00	Milford, 1st Cong. ch. and so., Sept. m. c.	29 14
South Abington, M. S. Stetson, 25,	50 00	Oxford, Cong. ch. and so.	30 00—59 14
Samuel Blake, 25;		New London and vic. and Norwich and vic. C. Butler and L. A. Hyde, Trs.	42 10
Weymouth and Braintree, Union Cong. ch. and so.	75 00—480 28	Mystic Bridge, Cong. ch. and so.	
Plymouth county.		Tolland co. Aux. Soc. C. H. Dillingham, Tr.	
Champelo, Cong. ch. and so., add'l,	1 25	Rockville, 1st Cong. ch. and so. m. c.	38 00
Lakeville, Cong. ch. and so.	26 00	Somers, Mrs. E. P. Collins, to const. herself H. M.	100 00—138 00
Plympton, Cong. ch. and so.	4 50—31 75	Windham co. Aux. Soc. Rev. H. F. Hyde, Tr.	
Worcester co. North Aux. Soc. C. Sanderson, Tr.		Abington, Cong. ch. and so.	10 50
Hubbardston, Evan. Cong. ch. and so. m. c. 38; Hannah Bennett, 10;	48 00	Eastford, Cong. ch. and so., annual coll. 38.20, m. c. 7.70;	45 90
Worcester co. Central Assoc'n. E. H. Sanford, Tr.		Killingly, Jeremiah Tyler, Poumfort, 1st Cong. ch. and so. m. c.	10 00
Auburn, Cong. ch. and so.	66 00	Woodstock, 1st Cong. ch. and so. m. c.	48 18
Holden, Martha Moore, for the debt,	4 00		15 50—130 06
Northboro, Nathaniel Fisher,	20 90—00 00		2,315 02
	4,771 38	Legacies.—New Haven, John B. Barnard, add'l, by N. A. Bacon, Executor and Trustee, 2,000; Mrs. Eunice White, by Henry White, Ex'r (50, less tax, 3), 47;	2,047 00
Legacies.—Boston, R. D. Mussey, Int., by W. H. Mussey, and Lyman Mason, Ex'rs,	120 00		4,362 02
	4,891 38		
RHODE ISLAND.			
Pawtucket, Cong. ch. and so. m. c., add'l, 35, a friend, 5, two friends, 4;	44 00		
Providence, Free Evan. Cong. ch. and so. 60; Charles st. Cong. ch. and so., add'l, 9; a friend, by S. S. Wardwell, 25;	94 00		
River Point, Cong. ch. and so., add'l, Mrs. Deacon Spencer,	5 00—143 00		
CONNECTICUT.			
Fairfield co. East Aux. Society.		NEW YORK.	
Stratford, G. Loomis,	3 00	Geneva and vicinity. W. H. Smith, Agent.	
Trumbull, Cong. ch. and so., annual coll.	17 08—20 08	Geneva, Pres. ch.	200 35
Fairfield co. West Aux. Soc. A. E. Beard, Tr.		New York and Brooklyn, Agency of the Board Bible House,—	
Darien, Pres. ch., to constitute Rev. JAMES W. COLEMAN, H. M.	50 00	Of wh. from Church of the Pilgrims (Brooklyn), S. B. Chittenden (last year's subscription), 1,000; 11th Pres. ch. (intended for last year), 300; Mercer st. Pres. ch. (Mrs. Mary W. Boorman, for the debt, 300, L. P. Tibbals, 25), 325; Broadway Tabernacle, D. B. Dudley, 25; William E. Dodge, add'l, for 1859, 9,000; O. Bronson, 500; Mrs. Redfield, 25; a friend, 20; S. T. Gordon, 20; a friend, 10; E. C. Robb, 5; William Forbes, 2.25; a friend, 75c.;	11,236 08
Berlin, 2d Cong. ch. and so.	245 25		11,583 35
East Granby, Cong. ch. and so., add'l,	3 12	Angelica, Pres. ch., Z. Whittlessey and wife,	10 00
Hartford, Asylum Hill Cong. ch. and so. m. c. 35.40; Wooster st. Chapel, 21.32; Centre Cong. ch. and so. m. c. 13.07; B. Hudson, extra, for the debt, 100;	169 85	Attica, 1st Cong. ch. and so.	37 00
Simsbury, Cong. ch. and so. 138.50; Miss Anna Beiden, 100;	238 80	Aurora, Pres. ch., to const. Mrs. CAROLINE S. MANDELL, H. M.	100 00
South Windsor, Cong. ch. and so., add'l,	10 00	Binghamton, D. B. S.	5 00
Windsor, Cong. ch. and so., add'l,	40 00—707 08	Cambridge, 1st Cong. ch. and so. (of wh. from Amos Crosby, 50), to const. L. M. CROSBY, Hickory Corners, H. M.	100 00
Hartford co. South Conso. Assoc'n.		Canandaigua, Cong. ch., CHARLES S. HALSEY, to const. himself H. M.	100 00
Middletown, South Cong. ch. and so.	154 00	Castile, Cong. ch. and so., add'l,	4 50
Portland, Rev. E. W. Clark, for the debt,	10 00—164 00	Champlain, Filay Moore,	50 00
Litchfield co. Aux. Soc. G. C. Woodruff, Tr.		Cincinnati, Cong. ch. and so.	20 00
Markhamstead, Cong. ch. and so.	6 25	Clinton, a friend,	5 00
Goshen, coll. in Cong. ch., for the special work of Rev. Hiram Bingham, Jr., at Honolulu, S. I.	136 81	Denton, Pres. ch., add'l,	1 00
Litchfield, Cong. ch. and so. m. c.	140 88	Durham, 1st Pres. ch. m. c.	10 00
Winchester, Cong. ch. and so.	59 47—342 91	Fayetteville, Pres. ch., annual coll. 41.95, m. c. 48.35; Rev. Oren Hyde, 5;	90 81
Middlesex Assoc'n. John Marvin, Tr.		Franklin, 1st Cong. ch. and so.	17 58

Geneva, Mrs. C. S. Squier,	25 00
Gloversville, Cong. ch. and so., in part, of wh. from Charles Mills, to const.	
Rev. W. A. McGINLAY, H. M., 100;	300 62
Hopewell, Pres. ch.	10 00
Hopkinton, Cong. ch. and so., special coll. for the debt,	23 00
Jamestown, Pres. ch.	40 50
Jewett, Pres. ch.	32 00
Keesville, H. P.	5 00
Livonia, 1st Pres. ch. m. c.	65 12
Lyons, Pres. ch.	26 00
Martinsburgh, 1st Pres. ch.	14 90
Mendon, Pres. ch., add'l, with prev. dona's, to constitute J. M. Amborn, H. M.	10 00
Milford, 1st Pres. ch.	12 41
Monterey, Pres. ch.	8 60
Nassau, Pres. ch.	17 00
North Granville, Pres. ch.	40 60
Otisco, Mrs. Olive S. Frieble,	20 00
Plattsburgh, a few members of Paris- trane Pres. ch.	25 00
Poughkeepsie, Pres. ch. m. c.	29 70
Salt Point, Westminster (N. S.) Pres. ch.	20 00
Saratoga, Mrs. W. Muir,	10 00
Schenectady, Pres. ch., Albert Brown, 60; unknown, 10;	60 00
Seneca Falls, Pres. ch.	116 45
Sidney Centre, Cong. ch. and so.	7 00
Suspension Bridge, Miss Julia Adams, Union Corners, Pres. ch. 5; Sarah Wil- lis, 10;	15 00
Utica, 1st Pres. ch., C. C. Kingsley,	250 00
Vail's Gate, Mrs. A. Dean,	10 00
Virgil, Cong. ch. and so.	5 00
Watkins, Pres. ch., for South Africa,	2 00-1,767 50

Legacies.—Lakerville, M. H. Bigelow,
by Daniel Bigelow, 40 00

13,860 94

13,390 94

NEW JERSEY.

Boonton, Pres. ch.	19 00
East Orange, Franklin District Cong. ch. and so.	15 50
Millville, L. C. Fuller,	8 00
Montclair, a friend,	8 00
Morristown, South st. Pres. ch., add'l,	6 00
Newark, South Park Pres. ch. a friend,	1 00
Princeton, Rev. Sanford H. Smith, 5; Mrs. Joanna Woodruff, 5;	10 00
Succasunna, Pres. ch.	40 00
Vineland, 1st Pres. ch., add'l,	28 50-126 00

PENNSYLVANIA.

By S. Work, Agent, Philadelphia.	
Delaware Water Gap, Mountain Pres. ch. m. c.	10 00
Philadelphia, Walnut st. Pres. ch. add'l, Mrs. S.	10 00
Reading, 1st Pres. ch., add'l,	20 25
West Chester, 1st Pres. ch.	55 00-95 25
Athens, G. A. Perkins,	5 00
Belle Valley, Rachel Russell,	5 00
Carlisle, 1st Pres. ch., of wh. m. c. 8,	131 09
East Smithfield, Cong. ch. and so.	50 00
Harford, Cong. ch. and so., add'l,	7 50
Harrisburgh, 1st Pres. ch., add'l (m. c. 16.35, Mrs. M. E. De Witt, 20, Mrs. E. Taylor, 2), with prev. dona's (of wh. from J. W. Weir, to const. Mrs. MARTHA C. ORT, Mrs. HARRIET GR- BERT, and Mrs. ISABELLA S. KERR, H. M., 300), to const. Mrs. SUSAN FLEM- ING, Mrs. CATHARINE MCCORMICK, Mrs. MARY HARRIS, Mrs. SARAH E. DIXON, and Mrs. ELIZABETH H. RELEY, H. M., 38.35; I. M. Keiker, for Dr. Schneider, Broome, Turkey, to const. FREDERICK KALKER, H. M., 100;	139 35
Philadelphia, "L. D. J." 50; Mrs. Mary R. Mitchell, 10; Mary E. Pee- body, in part, 10;	70 00
Waterford, Pres. ch.	10 25-417 19

512 44

DELAWARE.

Odesza, Drawyer's Pres. ch.	18 00
St. Georges, Pres. ch., Beuv. Soc.	14 75-32 75

OHIO.

By Wm. Scott, Agent, Cincinnati.	
Amesville, Pres. ch.	40 00
Eckmansville, Rev. J. R. Gibson,	8 00
Jefferson, Pres. ch.	5 90
Paddy's Run, Hugh Williams,	10 00
Walnut Hills, Lane Sem'y ch. m. c.	11 02-69 92
By T. P. Handy, Agent, Cleveland.	
Ruggies, 1st Cong. ch. and so., add'l, for the debt, 25, W. C. Gault, add'l, for the debt, 10;	85 00

104 92

"Trust,"	17 75
Akron, Cong. ch. and so.	63 90
Atwater, Cong. ch. and so., with prev. dona., to const. Rev. N. T. BLAKES- LEE, H. M.	33 37
Champion, Pres. ch.	10 00
Clardion, Cong. ch. and so.	35 00
Cleveland, Euclid st. Pres. ch. (annual coll. \$29.30, m. c. 17.75), 307.05; Mrs. Louise C. Omanine and family, for the debt, 10;	317 05
Columbus, 1st Cong. ch. and so. m. c.	20 46
Defiance, Pres. ch.	26 00
Delhi, Pres. ch. annual coll., 7, Morris Humphrey, 10;	17 00
East Cleveland, Cong. ch. and so.	35 00
Georgetown, Pres. ch.	7 78
Greenwich, T. L. Mead,	5 00
Harford, Pres. ch.	10 00
Huron, Pres. ch.	25 00
Kington Centre, John Vansickle, for the debt,	33 70
Kinsman, "A thank-offering for the restoration of a friend's health" (for the debt),	5 00
Melmore, Pres. ch.	10 00
Montgomery, 1st Cong. ch. and so.	5 65
Nelson, Cong. ch. and so.	16 25
North Fairfield, Cong. ch. and so.	8 40
Oxford, 2d Pres. ch. 85; a pupil in Western Female Sem'y, 5;	88 00
Ravenna, Mrs. R. K. H., for the debt,	8 00
Rollersville, 1st Cong. ch. and so.	8 35
Rome, Pres. ch.	5 00
Sandy Spring, Pres. ch.	5 00
Wellington, 1st Cong. ch. and so., of wh. 50, to const. Rev. L. B. LANE, H. M.	105 00
Windham, Rev. Hiram Bingham,	10 00
Youngstown, 1st Pres. ch.	75 80-1,006 46

1,111 86

INDIANA.

Anderson, Pres. ch.	17 00
Huntington, Pres. ch.	7 90
Indianapolis, Highland Pres. ch.	6 00
Kingston and Clarksburg, Pres. ch's,	61 40
Madison, 2d Pres. ch. m. c.	31 00
Union (Cass co.), Pres. ch.	5 00-129 80

ILLINOIS.

—, a friend,	8 85
Batavia, Cong. ch. and so.	60 00
Canton, Cong. ch. and so.	61 90
Chicago, a business firm, for quarter's salary of Rev. W. T. Thompson, China (137.50 gold), 185; E. S. Hul- burd, 50;	235 00
Chfti, Cong. ch. and so.	6 20
Dean's Corners, K. Osgood,	5 00
Fulton, Pres. ch., add'l,	9 36
Geneseo, 1st Cong. ch. and so.	122 95
Granville, Cong. ch. and so. 6.23;	
Thomas Ware, 10;	16 23
Hillsboro, Cong. ch. and so.	17 00
Lacon, 1st Cong. ch. and so.	10 50
La Harpe, Cong. ch. and so.	15 00
Malden, Cong. ch. and so. m. c.	70 00
Naperville, Cong. ch. and sp. m. c.	2 10
Pana, 1st Pres. ch.	100 00
Quincy, 1st Pres. ch. m. c., 3 months,	33 00

Roseville, Rev. A. L. Penneyer,	10 00
Vergennes, Pres. ch., by Rev. W. M. Stewart,	1 00
Warsaw, Pres. ch. m. c., 2 months,	5 00
Winnebago, Cong. ch. and so.	86 61—825 70

MICHIGAN.

Ann Arbor, 1st Pres. ch.	54 80
Birmingham, 1st Pres. ch.	81 30
Blissfield, Pres. ch., add'l,	3 29
Dowagiac, Angie Colby, deceased,	12 05
Howell, Pres. ch.	25 00
Lansing, 1st Pres. ch., add'l,	10 00
Marshall, Pres. ch.	165 48
Monroe, 1st Pres. ch.	20 00
Pontiac, 1st Cong. ch. and so.	28 11
Richland, 1st Pres. ch., Sept. m. c.	5 00
Vermontville, Miss Annie M. Benedict,	5 00—359 98

MINNESOTA.

Afton, 1st Cong. ch. and so., collections for 4 months,	9 00
Marine Mills, 1st Cong. ch. and so. m. c.	11 00
Zumbrota, Rev. Joseph S. Cogswell, of Congregational Church, add'l,	5 00—25 00

IOWA.

—, a returned missionary,	5 00
Blairtown, a few friends, by J. H. French, for the debt,	5 00
Eldora, Cong. ch. and so. m. c.	15 71
Fairfax, Cong. Miss'y Society,	5 00
Farmington, Cong. ch. and so.	2 40
McGregor, Cong. ch. and so.	13 00
Magnolia, Cong. ch. and so.	21 00
Montrose, Pres. ch., add'l,	2 95
Seneca, Rev. O. Littlefield,	13 00
Tipton, Cong. ch. and so., add'l,	5 00
Toolesboro, Pres. ch. 3. Rev. J. Glass, 2;	5 00
Vinton, Pres. ch. m. c.	6 30
Warren, Cong. ch. and so.	2 85—102 81

WISCONSIN.

Appleton, 1st Cong. ch. and so. annual coll.	100 00
Brooklyn, Cong. ch. and so.	6 00
Fond du Lac, Cong. ch. and so. m. c.	9 48
Kenosha, Mrs. H. A. Pike,	5 00
Sheboygan, Cong. ch. and so.	30 00
Sparta, Cong. ch. and so. (\$2.25, less prev. ack'd, 10),	42 25
Stevens Point, Pres. ch.	32 50
Tafton, Cong. ch. and so., Sept. m. c.	5 00
Whitewater, Cong. ch. and so.	28 00—258 21

MISSOURI.

St. Joseph, Westminster (N. S.) Pres. ch.	19 50
Sedalia, 1st Cong. ch. and so.	8 00—27 50

KANSAS.

Burlington, 1st Cong. ch. and so.	6 00
Farlinville, Mrs. M. Milton,	1 00—7 00

OREGON.

Astoria, Cong. ch. and so. m. c.	6 50
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COLORADO TERRITORY.

Ward District, E. T. Davidson,	1 00
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CALIFORNIA.

Benedict, Cong. ch. and so. m. c.	30 00
Hayward's, Edna Cong. ch. and so.	9 35
Oakland, 1st Cong. ch. and so., with other dona'ts, to const. Mrs. MARY P. COLE, Mrs. EMMA P. FLINT, Mrs. SARAH P. BLAKESLEE, Mrs. KATE B. FISHER, Mrs. CAROLINE P. BUCKWITZ, Mrs. REBECCA P. KNOX, and JULIA A. RAPPLEY, H. M.	66 78
San Francisco, Green st. Cong. ch. and so.	9 35—96 08

CANADA.

Province of Ontario, — Cobourg, Unknown,	2 05
Province of Quebec, — Eaton, Cong. ch. and so., ann. coll.	31 00—88 65

Legacies. — Province of Quebec, Montreal, George Hagar, by B. Lyman,	272 00
200 gold,	805 95

DAKOTA TERRITORY.

"Dry Lake church,"	4 40
"Kettle Lakes Mission church,"	6 35
Yankton, 1st Cong. ch. and so.	16 85—27 60

FOREIGN LANDS AND MISSIONARY STATIONS.

Mahratta Mission, Ahmednuggur, m. c. coll's, 9.87; Bombay (A. Bosanquet, Esq., 29.50, T. Bosanquet, Esq., 67.60, Major T. Candy, 58.75, Mr. Williamson, 13.50), 317.25; Sholapur (T. Glover, 13.50, Dr. Drew, 13.50, H. Derston, Esq., 6.75), 33.75; 300 87	
Persia, Oroomiah, "Golden Chain,"	8 50
Turkey, Adrianople, m. c. 1.78; Harpoot, Rev. H. N. Barnum, 25; Philippopolis, Rev. J. F. Clarke and wife, for the debt, 25;	51 78—421 15

MISSION SCHOOL ENTERPRISE.

MAINE. — Hallowell, Cong. s. s., for schools in India,	33 34
NEW HAMPSHIRE. — Fisherville, Cong. s. s., for the Fisherville Mission School, Kendall, India, under care of Rev. H. J. Bruce,	60 00
VERMONT. — Craftsbury, Cong. s. s. 13; Hinesburg, Cong. ch. and so. 13.35; Westford, Cong. s. s., for a theological student at Erskine, Turkey, 25.25;	51 60
MASSACHUSETTS. — Arlington, Ortho. Cong. s. s., for a scholar in Female Sem'y, Harpoot, Turkey, 30; Boston, S. F. L., for girls' school, Aintab, 9; Fanny Munger's Miss'y Box, for a girl in Mrs. Bissell's school, Ahmednuggur, India, 3.50; Chelsea, Broadway Cong. s. s., 35; Framingham Centre, Cong. s. s., for a pupil in Miss Proctor's school, Aintab, 40;	117 50
RHODE ISLAND. — Tiverton, Cong. s. s.	15 00
NEW YORK. — Fayetteville, Pres. s. s., for a student in Sem'y at Harpoot, Turkey, 31; Greenport, Pres. s. s., Bushnell Miss'y Soc., in part, 42; Syracuse, Miss'y Soc., of 1st Pres. ch., for station-school at Mana Madura, and two pupils at Harpoot, Turkey, 150;	223 00
PENNSYLVANIA. — Harrisburgh, children at Dauphin County Alms House, 1.25; Honesdale, Pres. s. s., add'l, for the debt, 50; Reading, St. Paul's Reformed Mission Sun-day School, 14;	65 28
OHIO. — Chester, Cong. s. s., for a child in Madura Mission, under care of Rev. H. S. Taylor, 30; Claridon, Cong. s. s., for a scholar, care of Rev. H. S. Taylor, Madura Mission, 30; Delhi, Pres. s. s.; Sandy Spring, Pres. s. s. 5;	68 00
INDIANA. — Zion, Pres. s. s.	1 50
ILLINOIS. — —, monthly family coll., for Bhaja Ambaja, in Mrs. Bissell's school, Ahmednuggur, India, 2.50; Geneseo, 1st Cong. s. s. 35.12, little girl's Missionary Bili, 3.20; Lombard, 1st Church of Christ s. s., for a pupil in Miss Porter's school, Pekin, China (40 gold), to const. Rev. O. W. Far, H. M., 54;	94 82
MICHIGAN. — Blissfield, Pres. s. s. 2.71; Howell, Pres. s. s. 15; Tompkins and Springport, Pres. s. s., for the debt, 5.66;	23 37
WISCONSIN. — Boacabel, Cong. s. s., in part, for a student in Foochow, China, 10; Delavan, Cong. s. s. 51.50; Jefferson, Pres. s. s., for a pupil in charge of Miss Sarah Pollock, Madura Mission, 5.50;	67 00
FOREIGN LANDS AND MISSIONARY STATIONS. — Turkey, Marsovan, Mission school girls, for Zulu children,	4 05

Donations received in September,	27,994 62
Legacies " " "	4,617 00
	\$32,611 62

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